

Jesuit Educational Quarterly

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ST. IGNATIUS' CONSTITUTIONS AND THE *RATIO*

PROFESSIONAL BUSINESS EDUCATION

PHILOSOPHY OF COMMUNISM

HISTORY IN THE UNIVERSITY

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Contributors

MR. FRANCIS H. CONKLIN, of the Oregon Province, currently a theologian at Alma College, summing up his experience in conducting a course in the philosophy of Communism, offers specific suggestions for those interested in the subject.

DR. FRANCIS J. CORRIGAN, Assistant Professor of Finance at St. Louis University School of Commerce and Finance, examines if collegiate business training meets the standards of a true profession.

FATHER GEORGE E. GANSS, Director of the Department of Classics at Marquette University and Chairman of the Committee on Spiritual Welfare, turns to primary sources of St. Ignatius' own writings to inquire into the bearing they had on the later published document of the Society, the *Ratio Studiorum*.

FATHER FRANCIS J. GUENTNER, Socius to the Master of Novices for Scholastic Novices at Florissant and teacher of Latin, Speech and Music there, having reviewed the Society's historical place in music, offers practical means whereby any institution can perpetuate a real though little known Jesuit tradition.

FATHER W. EUGENE SHIELS, Professor and Chairman of the Department of History at Xavier University, long a contributor to the Quarterly, explains the role a history teacher plays in helping students formulate their philosophy of life.

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JESUIT EDUCATIONAL QUARTERLY

St. Ignatius' Constitutions and the Spirit of the *Ratio*

GEORGE E. GANSS S.J.*

In 1553, when St. Ignatius of Loyola added the courses of philosophy and theology to his cherished Roman College, and thereby prepared the way for its becoming a university in fact if not in name, twelve years had passed since he began to compose the Constitutions of the Society of Jesus in 1541, and six since 1547 when their revision became perhaps his most important occupation.¹ Since the opening of the College of Gandia in 1545, he had had a constantly growing experience with the management of colleges in which the members of his order were the teachers of clerical and lay students; and since 1548 he had been seriously engaged in planning or writing the *Constitutions* of his colleges² and his universities,³ which in 1553 were in process of experimental promulgation.

During all these years the comprehensive guiding principles which compose his concept of Christian education were slowly being formulated in his mind. At the proper time he gave them clear expression in Part Four of his *Constitutions of the Society of Jesus*, the Part which treats of the ministry of educating youth both clerical and lay.

We obtain glimpses of these principles from his letters. For example, on July 6, 1549 he wrote to Father Nadal, setting forth thirteen reasons why the foundation of a Jesuit university in Messina will be beneficial to the students, the Society, and the Church.⁴ On December 1, 1551, he

* Reprinted from *Analecta Gregoriana* Vol. LXX, Roma, Pontificia Università Gregoriana, 1954, pp. 163-180 under the title: "The Fourth Part of St. Ignatius' Constitutions and the Spirit of the 'Ratio Studiorum', an extract from *Studi sulla Chiesa Antica e sull' Umanesimo*.

¹ MHSI, *Mon. Ign.*, 3 ser., tom. 4, *Regulae Societatis Iesu*, p. 1*; P. DUDON, S.J., tr., Young, *St. Ignatius of Loyola* (Milwaukee, 1949) p. 287.

² P. DE LETURIA, S.J., *De 'Constitutionibus Collegiorum' P. Ioannis A. DE Polanco ac de earum influxu in Constitutiones Soc. Iesu*, in *Archivum Historicum Societatis Iesu*, 7 (1938) 1-30; esp. 6, 7, 14; also MHSI, *Mon. Ign.*, 3 ser., *Constitutiones*, tom. 2, p. lxix. The *Constitutiones Collegiorum*, published in MHSI, *Regulae Societatis Iesu*, 1540-1556, Romae, 1948, pp. 213-245, were written by Polanco probably late in 1549 or early in 1550, and certainly before the first draft (text a) of the *Constitutiones Societatis* received its completed form not earlier than July, 1550 (MHSI, *Regulae S. I.*, p. 214, and n. 4). These *Constitu-*

³ MHSI, *Mon. Ign.*, 3 ser., *Constitutiones*, tom. 2, pp. lxxi.

⁴ MHSI, *Mon. Ign.*, 1 ser., *Epistolae et Instructiones Sti. Ignati*, tom. 2, pp. 462-464.

wrote to Father Antonio Araoz about the manner of founding colleges, and the benefits they would bring to the Jesuits, to the extern students, and to the region where the colleges were situated.⁶ Here we can observe a growth in clarity and conviction about the principles and far-reaching purposes of Jesuit education.

Worthy of our attention, too, is a letter of July 14, 1551, written by Father Hannibal du Coudret to Father John Polanco as a result of a request by Ignatius. It treats the daily practical procedures by which the Jesuits were striving to carry Ignatius' principles into execution in their College of Messina: the division of the pupils into classes, the hours of lectures, the subjects and textbooks used in each class, and other such matters of administration. Father Polanco termed this letter *a plan of studies*: "*De ratione studiorum Messanae*."⁸ His term was aptly chosen, for Coudret's account turned out to be a prototype, the first in a long series of editions of a *Ratio Studiorum* by which the Jesuits strove for ever better and better efficiency in carrying into practice Ignatius' educational principles or spirit.⁷

One of the many glories of the Gregorian University, whose four-hundredth anniversary we celebrate this year, is the fact that, of all Ignatius' colleges, it was the one dearest to his heart. It was largely through experimentation with it that he evolved and clarified his principles; and it embodied his dreams to a greater extent than any other of his schools. It was only a few city blocks away from it that he revised Part Four of his *Constitutions*. And it was in it more than in any other one place that the successive editions of a *Ratio Studiorum* were gradually molded into shape. Thus the Gregorian University has made a contribution of no small importance to the ever developing philosophy of Catholic humanistic education.

tiones Collegiorum contained both comprehensive principles and minute directives, and they were never approved by St. Ignatius. But, after the Roman College was founded in February, 1551, many of their general principles became an essential part of the Fourth Part of the *Constitutions*; and many of the minute directives were incorporated into the *Regulae Collegii Romani*, which were written in 1551 and carried to Naples in 1552, and which are now published in MHSI, *Regulae S. I.*, pp. 246-275. Later still in Text B of the *Constituciones de la Compañía de Jesús* which received revisions from Ignatius between 1552 and 1556 (see Fr. DE LETURIA's article in AHSI, vol. 7, p. 6), Ignatius forbade uniform *Constitutiones* in minute details for the colleges of the Society, but told his subjects to adapt to their own needs what was suitable from the *Regulae Collegii Romani* (*Cons.* p. 4, c. 7, n. 2, and C). For the future Ignatius wanted (*Cons.* p. 4, c. 13, n. 2 A) a separate treatise, which would contain these minute rules more capable of change. His wishes were fulfilled in the *Ratio Studiorum*.

⁶ MHSI, *Mon. Ign.*, 1 ser., *Epistolae et Instructiones*, tom. 4 pp. 5-9.

⁸ MHSI, *Litterae Quadrimestres*, tom. 1, pp. 349-358.

⁷ A. FARRELL, S.J., *The Jesuit Code of Liberal Education* (Milwaukee, 1938) pp. 47, 48.

Here it will be wise to define some terms. Throughout this essay, by the term *spirit* I mean a group of inspiring principles which pervade and direct thought or action. *Principles* are taken to mean comprehensive truths or laws from which more detailed rules of procedure are derived. St. Ignatius often called such principles *constitutiones*. The terminology which he and his contemporary Jesuits used shows that they were well aware of such a difference between principles and rules or directives of procedure. It is true that occasionally they employed the terms *constitutiones*, *precepts*, *rules*, and *ordinations* (*constitutiones*, *statuta*, *regulae*, and *ordinationes*) as synonyms. But more frequently they chose *constitutiones* to denote the large and more permanent principles, and *regulae* to signify the detailed and more easily changed directives for putting *constitutiones* into practice.⁸ St. Ignatius himself had such a distinction clearly in mind when he wrote in the *Preamble to the Clarifications and Observations of his Constitutions*: "But, beyond both [namely, the *Constitutions* and the *Clarifications*], which pertain to unchangeable matters and ought to be observed universally, other ordinations (*ordinationes*) will also be necessary, which can be adapted to different times, places, and persons, in different houses, colleges, and ministries, though with uniformity retained among them all, as far as that is possible. There will not be treatment here of such ordinations and rules (*ordinationibus et regulis*),"⁹ This distinction in the use of terms survived to the time when the *Ratio Studiorum* of 1599 was composed. For it frequently refers its readers back to the *Constitutions* of St. Ignatius: and its subdivisions carry titles such as *Regulae Provincialis*, *Regulae Praefecti Studiorum*, *Regulae Communes Professoribus Classium Inferiorum*, *Regulae Academiae*.¹⁰

PART I. The Spirit of Part Four of Ignatius' Constitutions

If one peruses Plato's *Republic*, justly famous as a literary classic of educational theory, he finds in it inspiring presentation of large guiding principles of education, but only a little about the practical procedures by which those ideals were to be achieved in daily practice. That little consists in the statement of the ages at which the pupils should take up the various branches of their curriculum. Similarly, if a student reads the *Encyclical on Education* of our Holy Father Pope Pius XI, he finds

⁸ MHSI, *Mon. Ign.*, 3 ser., tom. 4, *Regulae S. I.*, pp. 2*, 5*.

⁹ MHSI, *Mon. Ign.*, 3 ser., tom. 2, pp. 246, 265, in *Prohemio de las Constitutiones*.

¹⁰ *Institutum Societatis Iesu*, vol. 3 (Florence, 1893) pp. 158-233. esp. pp. 158, 159, 162, 169, 203, 228, et passim.

the guiding principles of Christian education, but little about administrative procedure in the daily management of a school.

In contrast to this, if one studies the *Bulletin* of a Catholic university which presents its curricula, courses, schedules of the day, and requirements for admission or reception of degrees, at first sight he may observe only a few of those guiding principles of Catholic education. Yet he would err if he should conclude that those principles are unknown in that university. It may be true that they are not printed in a logically ordered series in the *Bulletin*, since no one can express everything he believes in any one place. But without any doubt, one spirit, one group of educational principles animates the *Encyclical* and the *Bulletin* alike. The student cannot understand the *Bulletin* thoroughly unless he knows the *Encyclical*.

When many a reader first peruses the source materials assembled in the *Monumenta Paedagogica Societatis Jesu*, or when he tries to trace the evolution of ideas in the volumes of the *Monumenta Germaniae Paedagogica* which treat of Jesuit education, or when he scans the *Ratio Studiorum* itself,¹¹ he finds himself at first much like the student reading a university *Bulletin*. He finds chapter upon chapter filled with the practical decisions, administrative procedures, and other educational regulations of the sixteenth century, but only fleeting appearances of the underlying Jesuit philosophy of education. At least, the major propositions of that philosophy do not rise before him in a logically arranged series likely to make a clear, orderly impression on his mind. All too easily he may understand the letter but miss the spirit.

If, then, one desires to find the basic principles of Jesuit educational theory which underlie these documents, including the justly famous *Ratio Studiorum* of 1599, where will he turn? He must find the sources which reveal the principles which formed the outlook of those who composed that *Ratio*. Among these sources, the one of foremost importance is Part Four of the *Constitutions of the Society of Jesus*. For in its seventeen chapters St. Ignatius has expressed the principles which will forever guide his followers in their educational work. To present all of them here is impossible. But we shall select a few of prime importance.

1. Ignatius conceived the work of educating youth, whether clerical or lay, to be a means of attaining the end of the Society of Jesus, that is, the glory of God through the salvation and perfection of the students.

¹¹ MHSI, *Monumenta Paedagogica Societatis Jesu* (Madrid, 1901); *Monumenta Germaniae Paedagogica* (Berlin and Leipzig, 1887-1894) vols. 2, 5, 9, 16; *Institutum Societatis Jesu*, vol. 3 (Florence, 1893) pp. 158-233.

"The objective which the Society of Jesus directly seeks is to aid its own members and their fellow men to attain the ultimate end for which they were created".¹² "Since the end of the Society and of its studies is to aid our fellow men to the knowledge and love of God and to the salvation of their souls, . . . in the universities of the Society the principle emphasis ought to be put upon it" [i.e., theology].¹³

2. Ignatius hoped that his students would become leaders influential for good; that is, that in their turn they would promote the salvation and perfection of their fellow men, and thereby intelligently leaven society with the spirit of Christ. "Thus spiritual help which is conferred upon great and public persons (whether they be laymen like princes, dukes, magistrates, or administrators of justice, or ecclesiastics such as prelates), ought to be deemed of greater importance, for the same reason of its being a more universal good. For that same reason, too, preference should be given to the aid which is conferred upon great races like the Indians, or upon universities where more persons come who, when aided themselves, can become workers for the aid of others".¹⁴

3. Ignatius desired the education imparted in his schools to be both intellectual and moral. "Very special care should be taken that those who come to the universities of the Society to acquire letters should learn along with them good and Christian morals. It will help much towards this if all go to confession at least once every month, hear Mass every day and listen to a sermon every feast day when one is given. The teachers will take care of this, each one with his own students".¹⁵ In accordance with this principle, Ignatius' educational plan included both religious instruction and training in religious living, with each of them adapted to the ages of the students.¹⁶ On the level of secondary education, or even of elementary education when this was permitted by way of exception, the instruction was to consist of catechism or Christian doctrine. On the level of university education it was to consist of scientific theology, both scholastic and positive.¹⁷

4. In the intellectual order, the result which Ignatius hoped to achieve

¹² Preamble to Part IV of the Constitutions, in MHSI, *Mon. Ign.*, 3 ser., *Constitutiones*, tom. 2, pp. 382, 383; see also *Constitutiones*, partem 4, caput 12, num. 1; c. 6, n. 1; c. 7, n. 1; p. 7, c. 2, n. 1, and D.

¹³ *Con.* p. 4, c. 12, n. 1.

¹⁴ *Cons.* p. 7, c. 2, D. See also the letter to Araoz, MHSI, *Mon. Ign.*, 1 ser., *Epistolae et Instructiones*, tom. 4, pp. 8, 9.

¹⁵ *Cons.* p. 4, c. 16, n. 1; cf. c. 7, n. 2.

¹⁶ *Cons.* p. 4, c. 16, n. 2.

¹⁷ *Cons.* p. 4, c. 12, n. 1.

by the branches in the curriculum of his universities was a scientifically reasoned Catholic outlook on life, a *Weltanschauung* which would enable and inspire the graduates to contribute intelligently and effectively to welfare of society. By a scientifically reasoned outlook I mean one which the student has thought through to his personal conviction, in contrast to the memorized knowledge of religion which is characteristic of a child. That scientific outlook was the center of integration for all the other branches in Ignatius' curriculum. Languages and humane letters were helpful for philosophy, and both in turn were useful for the learning and effective expression of theology. Moreover, in a Jesuit university, law and medicine would be seen in their relations to the theistic outlook on life which theology offers.¹⁸

5. In the universities of the Society, theology was to have the place of foremost importance. The truths of which it furnishes the evidence are manifestly the chief source of the well-reasoned Catholic outlook, and the most efficacious motive of vigorous Christian living. "Since the end of the Society and of its studies is to aid our fellow men to the knowledge and love of God and to the salvation of their souls; and since the branch of theology is the means most suitable to this end, in the universities of the Society the principal emphasis ought to be put upon it".¹⁹

6. In the universities of the Society, all the faculties of the era could function, as long as they contributed something to the general purposes of the Society. The university faculties of Ignatius' day were five: those of humane letters or languages, arts or philosophy, theology, law, and medicine. Ignatius lists them all.²⁰

7. Ignatius wanted the students to attain to true excellence in their fields of study. Those who had the ability were to strive to make progress and to be conspicuous in all their subjects.²¹

8. Ignatius wished the students to learn their subjects through much personal activity which trained their intellectual powers (*los ingenios*). "The masters should take an interest in the progress of each one of their students. They should require them to give an account of their lessons and to repeat them. They should make those who are studying the humanities get practice by ordinarily speaking Latin, by composing, and by delivering well what they have composed. They should make

¹⁸ *Cons.* p. 4, c. 12, n. 4.

¹⁹ *Cons.* p. 4, c. 12, n. 1.

²⁰ *Cons.* p. 4, c. 12.

²¹ *Cons.* p. 4, c. 13, n. 4; see also c. 4, n. 2; c. 5, nn. 1, 2, C, D; c. 6, n. 2.

them—and much more those studying the higher branches—engage frequently in disputations”.²²

9. As the passage just cited shows, and also that quoted above in principle 3, Ignatius desired the professors to take a personal interest in both the intellectual and spiritual progress of their students.²³

10. In the Jesuit universities, the curriculum was to be, as a rule, an ordered succession of studies. “An order should be observed in pursuing the branches of knowledge. The scholastics should acquire a good foundation in Latin before they listen to lectures on the arts; and in the arts before they pass on to scholastic theology; and in it before they take up positive theology.” But when circumstances warrant it, the superior can make changes in the order.²⁴

11. Ignatius taught by his example that the colleges and universities of his Society should be alert to gather the best elements emerging in the non-Jesuit educational institutions of his day, and to adapt them to their own ends. He appropriated much from the method and order of Paris. Also, on October 5, 1549, when he was in an early stage of the work of composing the *Constitutions* of the universities of the Society, he wrote to Father Andrew de Oviedo in an effort to obtain the constitutions of the universities of Paris, Louvain, Cologne, Bologna, Padua, and many others, in order that “after seeing what other universities employ and practice, and what is fitting to our institute and manner of proceeding, general constitutions can be composed to be of service to the universities of the Society, and of the colleges as well”.²⁵

In Ignatius’ day the movement known as Humanism, with its taste in literature for form, elegance of expression, and the eloquence of Cicero and Quintilian, was at noonday height, or only a little beyond it. Even Pope Paul III thought that success in presenting Catholic doctrine would be proportional to the elegance of the Latin in which it was clothed.²⁶ Ignatius, ever alert to adapt his measures to the needs of his times, accepted Humanism into his schools,²⁷ and desired his students to acquire the literary graces without which they could not be influential in their own century. “Moreover, since both the learning of theology and the use of it require, especially in these times, knowledge of humane letters, and

²² *Cons.* p. 4, c. 13, n. 3; see also c. 6, H, n. 13; c. 16, n. 3.

²³ See also p. 4, c. 16, n. 1, cited above in principle 3.

²⁴ *Cons.* p. 4, c. 6, nn. 4, 5.

²⁵ MHSI, *Mon. Ign.*, 3 ser., tom. 2, p. lxxi.

²⁶ L. PASTOR, *History of the Popes* (St. Louis) vol. 12, p. 524.

²⁷ P. DE LETURIA, S.J., “Why the Society of Jesus Became a Teaching Order,” *Jesuit Educational Quarterly*, vol. 4, n. 1 (June, 1941), pp. 31-54.

of the Latin and Greek languages, there must be capable professors of these languages, and that in sufficient number".²⁸

"All, and especially the students of the humanities, should ordinarily speak Latin . . . They should bestow much practice upon style in their compositions, and have present someone to correct them".²⁹

12. Ignatius conceived education to be a process of training the whole man to the excellence or virtue of his natural and supernatural powers or faculties, that Christ may be formed in him and that thus, as a highly perfected Christian himself, he may contribute to the welfare of the state and the Church.

In Ignatius' *Constitutions* and procedures, there is concern for the health or body of his students.³⁰ There is training of the intellect throughout the whole curriculum of grammar, the arts, and theology. There is constant exercise in self-expression or eloquence and in disputation to meet the tastes and needs of the era. There is training of the aesthetic faculties and emotions, through the study of ancient literature including rhetoric, poetry, and history.³¹ If training in the vernacular languages and literatures had been present to any extent in the educational systems of the day from which Ignatius drew, he would without doubt have appropriated this training along with his other borrowings. There is not merely training of mind concomitantly acquired through mastering these studies, but also, through the crowning courses in philosophy and theology, the imparting of an extensive body of knowledge which makes up a well-reasoned Catholic outlook on life—an outlook which gives true significance and worthwhileness to the life of man both in this world and the next. There is constant encouragement of the student not only to moral and sacramental living but also to the exercise of all the supernatural virtues which lead to the highest union with God. There is constant insistence on the social purposes of education.

Thus we see that Ignatius' educational scheme, if taken in its entirety of prescriptions for both higher and lower faculties, is indeed a Jesuit plan of liberal education—the liberal education which today is often renamed *general education* to distinguish it from specialization.³²

13. Ignatius' universities, like other universities of his age, were conceived primarily as institutions to teach and transmit the cultural herit-

²⁸ *Cons.* p. 4, c. 12, n. 2.

²⁹ *Cons.* p. 4, c. 6, n. 13; see also c. 13, n. 3, cited above in principle 8.

³⁰ *Cons.* p. 3, c. 2, n. 4; D; p. 4, c. 4, n. 1.

³¹ *Cons.* p. 4, c. 12, n. 2, A.

³² See A. R. P. JOANNES B. JANSSENS, S.J., "De Ministeriis nostris occasione canonizationis SS. Joannis de Britto et Bernardini Realino ad universam Societatem," *Acta Romana S. I.*, vol. 21, pp. 299–336, esp. p. 321; or, p. 11 of the English translation.

age of the past. They emphasized the fields which have greater effectiveness in imparting the intellectual foundations of the theistic outlook on life. But they also provided a home for men devoted to research and for original thinkers. Ignatius, like the authors of the constitutions of other universities in his day, did not think of stating research among the chief purposes of his universities. But he did encourage Lainez, Canisius, and others to pursue research. And working in the university tradition which Ignatius established, Bellarmine, Suarez, Maldonatus, Cornelius a Lapide, Clavigerius, and others did carry on research, especially but not exclusively in the sacred sciences. They also grappled with the problems of discovering what light revelation could throw on the philosophical, theological, scriptural, social, and even political problems alive in their era.

14. Finally, one of Ignatius' most important guiding principles of education is a care of timeliness, through adaptation of procedures to times, places, and persons. Expressions such as "especially in these times" and "consideration should be given . . . to persons, times, and places"⁸³ occur with great frequency in his *Constitutions*. His concern for timeliness is one of the chief reasons why his education was so popular and consequently so successful in his own era. Also, because of his prescription of adaptation to varying circumstances, the educational scheme which he bequeathed to his order is a flexible one which can be quite easily adapted to the varying needs and interests of different nations and successive eras. As we shall see, one of his clearest and strongest pronouncements on timeliness is the passage of the *Constitutions* which gave rise to the successive drafts of a *Ratio Studiorum*.

This list of comprehensive guiding principles of Catholic education drawn from Part Four of Ignatius' *Constitutions* is now sufficient for our present purposes. It is long enough to show that this *Fourth Part* contains so many perennial and inspiring educational principles that it deserves to rank as a classic of Christian educational philosophy. Assuredly, our list is not complete or exhaustive. For a characteristic of a classic is that it yields new light and inspiration amid the emerging needs of any new century.

In almost any educational document, some propositions will clearly be formulations of stable principles, and others will clearly be changeable directives or rules of practical procedure for carrying the principles into daily practice. But, since principles underlie practice and, conversely, practice is implicitly in view when principles are formulated, no one

⁸³ For example, in p. 4, see c. 12, n. 2; c. 4, n. 3; c. 13, n. 2, and A; c. 14, n. 1, B.

can in all cases draw a thin but firm boundary line between the principles and the rules of procedure which are variable according to the needs of new circumstances. Like Plato's *Republic*, and even to a greater degree, Part Four of Ignatius' *Constitutions* contains something about the organization of a school and daily practical procedure. But its greater glory is its clear statement of so many perennial principles of Christian education. Indeed, it is remarkable to notice how many of these principles of Ignatius seem to be early formulations of those expressed in the following important passages of the Encyclical of Pope Pius XI on Education:

I. EDUCATION FOR THIS LIFE AND THE NEXT

"It is therefore as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. . . . education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created.

II. THE SUBJECT OF EDUCATION

"In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and Revelation show him to be

IV. End and Object of Christian Education

A. TO FORM THE TRUE CHRISTIAN

"The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism

"For precisely this reason, Christian education takes in the whole scope of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of constraining it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ.

"Hence the true Christian, the product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ

B. TO FORM ACTIVE AND CAPABLE CITIZENS

"The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

"This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous saints, . . . who have in every way ennobled and benefited human society."³⁴

St. Ignatius would have read those paragraphs of the Teaching Church with joyful approval. For all their component elements are scattered through Part Four of his *Constitutions* on education.

PART II. THE SPIRIT OF THE RATIO STUDIORUM

However, although Ignatius was chiefly concerned with the large guiding principles of Catholic education while he was writing Part Four of his *Constitutions*, he was not oblivious of practical procedures and administrative instructions. For he wrote that in regard to the order and hours devoted to studies "there should be such conformity that in every region a procedure is used which is there judged most expedient for greater progress in learning". Then he added this *Clarification* which Divine Providence destined to have significant influence on the future course of Jesuit education: "Concerning the hours of the lectures, their order, and their method, and concerning the exercises both in compositions (which ought to be corrected by the teachers) and in disputations within all the faculties, and those of delivering orations and reading verses in public—all this will be treated in detail in a separate treatise, approved by the General. These present *Constitutions* refer their reader to it, with the remark that it ought to be adapted to places, times, and persons . . .".³⁵

These historic words of about 1553 gave rise to a whole series of plans of studies, *Rationes Studiorum*: Father Nadal's in approximately 1565,³⁶

³⁴ *Acta Apostolicae Sedis*, vol. 21, n. 16 (Dec. 31, 1929), pp. 723-762, esp. pp. 744, 745, 758, 759. Trans. of The America Press.

³⁵ *Cons.* p. 4, c. 13, n. 2, A.

³⁶ See FARRELL, *op. cit.*, pp. 76, 88.

Father Ledesma's in approximately 1575, and those of committees in 1585, 1591, 1592, 1599, and 1832. Many details of their evolution and experimental application can be traced in volumes such as the *Monumenta Paedagogica Societatis Jesu Quae Primam Rationem Studiorum Anno 1586 Editam Praecessere*, or in volumes 2, 5, 9, and 16 of the *Monumenta Germaniae Paedagogica*.

Just as Ignatius revised his *Constitutions* within sight of the Roman College, so too most of the work of elaborating these successive drafts of a *Ratio Studiorum* was done in the Gregorian University. The Jesuit educators who worked them out were motivated not alone by the hope of improving practical procedure in achieving Ignatius' large objectives. They were also fulfilling his instructions of adapting them to places, times, and persons.

The edition which has justly been most famous in the history of education is the great *Ratio Studiorum* which was officially approved by Very Reverend Father General Aquaviva in 1599. It came at a fortunate moment in history. Neither the rise in importance of the vernacular writings nor the antipathies which sprang from the growing spirits of nationalism in so many newly unified countries had as yet disrupted the unity of culture to the present degree. Europe was still a *res publica litteraria Latina*. Hence the *Ratio Studiorum* could and did produce a unity of procedure throughout the far-flung hundreds of Jesuit colleges which were springing up in more and more cities, many of which had few or no other schools. The *Ratio* was the instrument through which Ignatius' ideals in education were effectively achieved on an unprecedentedly wide scale in Europe and America until the suppression of the Society in 1773.

Some of Ignatius' great guiding principles were stated again in the *Ratio*, or at least alluded to. Yet it can be said with truth that not all of them were explicitly reiterated. There was no need to restate them, since they were already so clearly contained in Part Four of the *Constitutions* which were always at hand for every Jesuit of any college, and since they were presupposed as being already known. A mere allusion to the principle, or the devising of a practice which recalled the principle to mind and carried it into effect was enough. The administrative decrees, reports, and recommendations about details of daily practice which occupy most of the space in the *Monumenta Paedagogica Societatis Jesu* were written by Jesuits like Fathers Nadal, or Ledesma, or numerous provincials, official visitors, rectors, or deans. The *Ratio* of 1599 was written by a committee of fathers who could profit from the experience of their predecessors. Did these framers of the *Ratio*, whether remote or

proximate, omit restatement of Ignatius' educational principles in order to let them fall into desuetude or oblivion? If we could address this question to any of them, their answer would obviously be an emphatic denial. They would add that the *Ratio Studiorum* on which they were engaged is the detailed treatise, recommended by Ignatius, by which they hoped to achieve his principles in daily practice.

If someone who does not well know Part Four of the *Constitutions* reads the *Ratio Studiorum*, he may read chapter upon chapter without perceiving how fully it depends upon Ignatius' text. He may read the rules directing the procedures of the professors of Sacred Scripture, of Hebrew, of cases of conscience, of mathematics, of rhetoric, of humanities, or of grammar, and see no more than the daily practices used in Jesuit classrooms of the sixteenth and seventeenth centuries. He may even synopsise the *Ratio* and find on his paper no explicit statement of many of the fourteen guiding principles of Ignatius which have been listed above. He would have the letter of the rules (*regulae*) contained in the *Ratio*, but little of their vivifying spirit. He would be like the student who seeks the spirit of a Catholic university by reading its *Bulletin*, without thinking at all of the principles contained in the *Encyclical on Education* which the writers of the *Bulletin* presupposed as already known.

But if one reads the *Ratio* more attentively, he will find in it many references which make amply evident its dependence on Part Four of the *Constitutions*. We shall cite a few examples. Ignatius wrote this principle: "Since the end of the Society and of its studies is to aid our fellow men to the knowledge and love of God, . . .".³⁷ In the *Ratio* this sentence has its echo in the Rules of the Provincial, which begin: "Since one of the principal functions of our Society is to transmit to those about us all of the schooling consistent with our institute in such a way that they may be brought to a knowledge and love of our Creator and Redeemer, . . .".³⁸ Rule 1 for the Professor of Philosophy reads: "Since the arts and the natural sciences prepare the mind for theology and help to a perfect knowledge and use of it, and of themselves aid in reaching this end, the instructor, . . . shall so treat them as to prepare his hearers and especially Ours for theology and stir them up greatly to the knowledge of their Creator". This is direct use of a principle previously stated by Ignatius.³⁹ Finally, the very letter of transmission by which the *Ratio*

³⁷ *Cons.* p. 4, c. 12, n. 1.

³⁸ *Institutum S. J.* (Florence, 1893) vol. 3, p. 158. Other references to the *Constitutions* are in the Provincial's Rules 8, 9, 10, 11, and 21.

³⁹ *Cons.* p. 4, c. 2, n. 3.

was promulgated on January 8, 1599 makes clear that this *Plan of Studies* is "this matter so highly recommended in our Constitutions".⁴⁰

There is no need to multiply examples further. Enough has been stated to recall the fact that the *Ratio Studiorum* of 1599 is a supplementary document to Part Four of Ignatius' *Constitutions*. This *Plan of Studies* along with all its rules is an application of Ignatius' large guiding principles to its own times, and it can be understood aright only if read in the light which the *Constitutions* give.

When these two documents are compared, Part Four of the *Constitutions* is found to contain more formulations of principles and to devote less of its space to practical procedures, while the *Ratio* is more concerned with the rules and practices which were devised for the most efficient achievement in its own era of those principles of Ignatius which it presupposed rather than explicitly stated. But the identical group of Catholic educational principles which make up the spirit of Ignatius in Part Four of the *Constitutions* is also the spirit of the *Ratio Studiorum*.

That is the important fact which has been overlooked by those who see in the *Ratio Studiorum*—or in the pages of the *Monumenta Paedagogica Societatis Jesu*—only a collection of administrative decrees or practical procedures. This oversight is the reason why they grasp the letter but miss the spirit.

It is true, as Father Charmot has well pointed out,⁴¹ that many of the practices of the *Ratio* which were so apropos in their day have had to be abandoned with the passing of their milieu. The changed circumstances of new eras of history made this necessary. But it is equally true, as we are now in position to observe, that the Jesuit educators could relinquish those practices without abandoning any of the principles of their founder. Rather, when they ceased to apply this or that procedure which had become ill-adapted to new cultural circumstances, they were faithfully putting into execution one of Ignatius' important principles: that the separate treatise or *Ratio Studiorum* "ought to be adapted to places, times, and persons".

If a Jesuit should be challenged to define very briefly the spirit of the *Ratio Studiorum* of 1599, he could well make this reply. The spirit of the *Ratio Studiorum* consists of the group of comprehensive principles of Catholic education which St. Ignatius expressed in Part Four of his *Constitutions*, and which the *Ratio* presupposed and aimed to carry into practice with the greatest possible efficiency for its own era.

⁴⁰ *Monumenta Germaniae Paedagogica*, vol. 5, p. 227.

⁴¹ F. CHARMOT, S.J., *La pédagogie des Jésuites, ses principes, son actualité* (Paris, 1951) pp. 8-10.

Philosophy of Communism

An Elective Course

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The problem of giving University students a clear understanding of atheistic Communism may be approached in various ways. Whether the starting point be Philosophy, Political Science, History or some other discipline, one can scarcely treat a single phase of the movement without involving the others. The purpose of this article is to describe the philosophical approach used in a course taught at Gonzaga University, Spokane.

Since the topic of Communism is such a timely one some consideration will be given to the reasons why the course was offered. And throughout the paper brief summaries of the practical problems connected with the course will be given. The specific manner in which the topic was treated at Gonzaga may not be readily adaptable to other programs. Yet, some course concentrating on this subject could be offered in all schools, at least as an elective. And for this reason our program may be of some assistance to those who are planning to include a similar course in their curriculum.

Before proceeding, it would be well to bear in mind the nature of the course which the University of San Francisco requires of all undergraduate students. This course (Poli. Sci. 140) treats:

The Philosophy, Dynamics and Tactics of World Communism.

The philosophy of Marx: the dynamics of Leninism and Stalinism; world Communism and the Satellite countries; Geo-political implications. The relationships between American Communism and the Kremlin: tactics and strategy of American Communists; techniques of infiltration and control; organization and operation of Front Groups, including local developments; Counter-Soviet activities, legislative, judicial and administrative; loyalty and security.

The course at USF was instituted in the Fall of 1951 at the proposal and under the direction of Fr. Raymond Feely, S.J. the Academic Vice-President. It is taught by three professors (Fr. Feely, Dr. Bouscaren and Dr. McKenzie) who treat specific portions of the various aspects of world Communism as outlined above.

The course at Gonzaga was elective. The general method followed was to stress the philosophy of Dialectical Materialism especially in the light of its historical origin. Once the students had grasped the fundamental philosophical principles in the writings of Marx and Engels they could pass on to the applications of this philosophy, more commonly called Leninism, Stalinism, Trotskyism and Titoism. A brief analysis of the newly emergent trend in Communist thinking—Maoism—was also included.

The fundamental reason for approaching the subject in this manner is to give the students a concise knowledge of Dialectical Materialism itself, so that they will be able to recognize this philosophy in whatever form it appears. This "ideological approach" does, of course, presuppose a certain knowledge of objective historical situations. And, for the most part, it was presumed that the students had acquired this from other courses. However, this ideological approach does not treat philosophy *in vacuo* but points to the philosophy as a partial result of certain historical conditions. Later this same philosophy is shown as an important factor which influenced the judgment of the men who changed objective historical situations.

The material for the course was outlined with the intention of following this relationship between philosophy and history. We take the following divisions: Historical Introduction; the Marxian Philosophy of Being, Man, God, History, Religion, Moral Actions, Individual and Social Ethics, and Epistemology; the historical development to 1917, emphasizing certain aspects of Leninism; development of Modern Russia and the rise of Communism in China.

Historical Introduction: Part 1: Starting with the concrete, the first lecture is devoted to a general introduction to the political, social and economic factors which influenced early nineteenth century Europe. To acquaint the students with the style of Engels it is recommended that they read *The Conditions of the Working Class in England in 1844*. This book provides an excellent introduction to the problems which Marx and Engels were attempting to solve.

Part 2: Following this general introduction two biographical lectures on the lives of Marx and Engels, respectively, are included. During the semester the students are required to read one life of Marx (Mehring or Carr) and one of Engels (Mayer). The general intent of this introduction is to supplement and amplify the students' knowledge of the historical circumstances in which Dialectical Materialism was formulated.

Part 3: As a prelude to the discussion of Dialectical Materialism itself, some time is devoted to an analysis of Hegel—both the *Phenomenology*

of Mind and the Philosophy of History. The final portion of the preparation consists in giving an outline of the general trends of materialistic thinking in the history of philosophy prior to 1840.

At this point the study of Dialectical Materialism itself commences. To a certain extent the expository section of *The Philosophy of Communism* by McFadden is used as a text for this formal discussion of philosophy. However, there are certain portions of McFadden's treatment which must be amplified, in order to adhere more closely to the divisions with which the students are acquainted by reason of their other courses in Philosophy. For example, McFadden treats the Marxian concept of God and religion under the one heading of the Philosophy of Religion. In reality, these are two distinct phases of Marxian thought, the former being a presupposition to the principles of Historical Materialism and the latter an application of Historical Materialism.

Philosophy of Being: This is the first point which we stress. Under this heading are included the general principles: Matter is the only reality; matter is constantly in motion; the motion proceeds according to a dialectical pattern in accordance with the three laws of opposites, negation and transformation.

Philosophy of Man: Here are treated the Marxian concept of life (i.e. living being); the analysis of the problem of knowledge; and, with special emphasis, the concept of the relationship between freedom and necessity. This section, as well as the subsequent sections, is portrayed as the logical consequence of the Marxian Philosophy of Being. In treating these problems certain sections of Engels' *Anti-Dühring* are assigned together with supplementary passages from other works of Marx and Engels.

Philosophy of God: To introduce this topic the first section of Pere DeLubac's book, *The Drama of Atheist Humanism*, is assigned as required reading. By supplementing DeLubac's discussion of Feurbach with selected passages from the latter's *Essence of Christianity* the real anti-theism of Communism is more easily demonstrated. To exemplify the atheistic humanism in Marx's writings we utilize the *Theses on Feurbach* and *The Holy Family*, together with a certain portion of Marx's manuscript on Political Economy. Unfortunately, these latter two works are not completely available in English but may be found in *Gesamtausgabe*, and in the Russian edition of the *Collected Works*. Other helpful works are Marx's "Critique of the Hegelian Philosophy of the Right" (*Selected Essays*, London, New York, 1926) and Lenin's pamphlet *Religion*.

Philosophy of History: The Philosophy of History is divided into four

sections. In the first, the principles of Historical Materialism are elucidated as consequences, again, of the Marxian Philosophy of Being. Then the attempts which Marx and Engels made to apply their theories by analyzing the past in terms of Historical Materialism is discussed. Examples of this may be easily found in the *Manifesto*, in Engels' *The Origin of the Family, Private Property and the State*, and throughout the three volumes of *Capital*.

In the third section of the Philosophy of History the economic theories contained in *Capital* and the other works are treated. The reason for doing this is that once the dogmas of Historical Materialism were clearly formed in Marx's mind it seems evident that he wrote *Capital* as an attempt to apply his philosophical principles to the world in which he lived. However, rather than burden the students with the three volumes of *Capital* it seems much simpler to assign a summary of these economic theories, e.g. as found in Taft's *Movements for Economic Reform*.

The final section of the Philosophy of History deals with the future, i.e. with the Dictatorship of the Proletariat and with the classless society. Here the Leninist theory of advancing the revolution in one country at a time is discussed. And the Trotskyite theory of permanent revolution is covered. We do not include here the Stalinist theory of the State but consider Stalin only in so far as he is in general agreement with Marx. However, in discussing the "messianic" and "apocalyptic" nature of the Marxian concept of the future we emphasize that these characteristics are not to be attributed to the natural Jewish heritage of Marx.

Philosophy of Religion: In this section the Marxian analysis of religious movements from the standpoint of Historical Materialism is treated. A good method of summarizing this topic is to stress the *a priori* method employed by the Marxists. They take for granted that the economic conditions of a given period are the determinants of all religious, political and social institutions. However, no Marxist has given an empirical proof of this—nor even seriously attempted to do so. Many examples of their *a priori* approach may be found in the *German Ideology*, *The Origin of the Family* etc. or Marx's *Letters to Kugelmann*.

Philosophy of Moral Actions: After the above topics have been treated the Marxian—and Leninist—concept of Ethics is taken up, following the traditional Scholastic divisions. Our starting point here is the treatment given by McFadden. The first problems are the Marxian concept of the end of man, of good and evil, etc., stressing the fact that there is no place in Marxism for a discussion of subjective innocence and guilt.

Yet we found it advisable to expand McFadden's treatment, to a certain extent. By transposing much of the material contained in Leites, *The*

Operational Code of the Politbureau, we included it under the divisions of the virtues given by St. Thomas in II-IIae. This material is easily amplified by examples taken from the workings of the Party in specific situations. For example, under the topic of the virtue of chastity we include Lenin's insistence that sexual excesses render a person unreliable and unfit for revolutionary activity. This point is illustrated by purges in the various countries under Communist domination, notably China.

Individual and Social Ethics: Under the heading of Individual Ethics the right to life, property, etc. are treated. The discussion of Social Ethics is confined to the Family, the State, Nationalism and Nationalities. In connection with the family, the Stalinist doctrines are contrasted with the family as conceived in the doctrinaire Marxian works such as the *Manifesto*.

In treating the concept of the State a great deal of emphasis is placed on the Stalinist view in contrast to the more logically Marxian view of Lenin and Trotsky. In connection with the problems of Nationalism and Nationalities, the internationalism of orthodox Marxism-Leninism is placed in contrast with the nationalistic viewpoint of Stalinism. Moreover, Titoism is here discussed as a new form of Marxist Nationalism and the implications of the nationalistic viewpoint in relation to Communist China are outlined.

Epistemology: The concluding portion of the philosophical treatment is devoted to one lecture on the Epistemology of Marxism. This portion of the Marxian system is more easily summarized because it is in substantial agreement with the Scholastic system so far as the factual points considered are concerned, e.g. that objective reality exists apart from our mind, that it can be known with certitude, etc. However, the analysis of these facts requires more consideration. A good portion of the material for the Marxian position on Epistemology may be found in Lenin's *Materialism and Emperio Criticism*, as a supplement to the brief references in Marx's *Theses on Feurbach* and in Engels' *Anti-Dühring*. Mao's pamphlet, *On Practice*, will also prove helpful.

Historical Development: To cover the matter outlined above takes up about three-fourths of the time allowed for the course. The final portion is introduced with a summary of the First and Second Internationals. In treating the Second International the concept of Leninism is more thoroughly developed, especially Lenin's emphasis upon the nature of the Communist Party.

In addition to Lenin's *What is to be Done?* we require that the students read the treatment of the Communist Party given by Sabine in *A History of Political Theory*. To supplement this introduction to the modern

phases of Communism the students are required to read one life of Lenin (preferably Shub's) and one of Stalin (either Deutscher's or Souvarine's).

Modern Russia: On this problem one lecture is devoted to the historical development from 1905-1917. Then, due to the exigencies of time, the political, economic and social development of Russia since the Revolution has to be summarized. For this purpose *Communism in Action*, from the U. S. Printing Office proved to be an excellent text. (This booklet may be obtained in quantity and free of charge from the American Wage Earners Foundation, 30 North LaSalle St., Chicago 2.)

China: The final lectures are devoted to a summary of the development of the Communist Party in China and the personality of Mao Tse Tung. For the preparation of these lectures two excellent books are Schwartz, *Chinese Communism and the Rise of Mao* and *A Documentary History of Chinese Communism*. Snow, *Red Star Over China* is also helpful but not as scholarly as the other works.

Since the Philosophy of Communism was offered both as a seminar and as a lecture course it might be helpful to outline the different approach used in each case. As a lecture course the subject matter was simply taken and explained according to the divisions given above. For the seminar, more attention was directed to the background materials. For example, in the seminar we discussed certain important works of Proudhon, e.g. *What is Property?* and the *Philosophy of Poverty*. Then the students were expected to read and understand Marx's *Poverty of Philosophy*.

In both the seminar and the lecture course a term paper of from twenty to twenty-five pages was required. Each student thus had the opportunity to specialize on some particular aspect of the general subject. This proved to be a very effective way to teach the subject matter. For if the point that the student was working on was theoretical, he had to study applications of it in order to grasp its full significance. If the student had some practical or historical problem to discuss it could not be fully understood until he had mastered the theory behind it. And the exercise of writing forced this clarification of thought.

In addition to the books mentioned above as required reading for all taking the course, each student was assigned a select bibliography, primarily from the writings of Marx, Engels, Lenin and Stalin, which had to be read in order to write the term paper. To make this assignment it was necessary, of course, to procure the permission of the local Ordinary. And His Excellency, Bishop White of Spokane, was most gracious in acceding to our request that the students be permitted access to these books.

There are two fundamental reasons why the course was offered. The first reason is the obvious importance of the topic in the present world and the natural interest of the students in this problem. The second reason is more concerned with certain pedagogical problems which confront our departments of philosophy.

So far as the general world situation is concerned, there is a great deal of confusion in our country about the true nature of Communism. We desire to give our students a thorough understanding of Dialectical Materialism and its complete incompatibility with Catholic principles. By reason of this training we hope the students will be able to recognize these false tenets appearing as Stalinism or in some variant form.

Closely connected with the question of Dialectical Materialism existing under different forms is the problem of Communistic tendencies in professors of non-Catholic schools. It has been our experience that these professors may be roughly classified under the headings: Marxists and pseudo Marxists.

The Marxists are either "orthodox" (i.e. Stalinists) or "unorthodox" (i.e. Trotskyites, etc.). In either case they subscribe to the whole body of philosophical and economic tenets identifiable as Marxism-Leninism. Yet, the pressure of public opinion and congressional hearings has considerably reduced their numerical strength—especially that of the Stalinists.

More secure and, therefore, more dangerous are the pseudo Marxists. By rejecting the Marxian economic theories and the more compromising features of Historical Materialism they are able to retain a semblance of intellectual honesty. However, they retain the atheistic implications of Left Wing Hegelianism by staunchly defending the materialistic critique of absolute moral standards. To accomplish this task they cloak their dialectical terminology under such statements as the "inevitable historic urge towards democratic self-government," (i.e. the constant attempt to negate the existence of God by undermining the authority of all divinely authorized institutions).

We did not, however, present a formal analysis of the problem of Communism in non-Catholic Universities, nor, for that matter, of the development and influence of the Communist Party in the United States. Apart from the political implications which such discussions can assume, it is our contention that a student who really knows the nature of Dialectical Materialism, is competent to form his own judgment of its manifestations. Moreover, we constantly sought to impress upon the students the fact that even if Russia succumbs to military defeat, the ideas embodied in the Marxist philosophical system will live on. Con-

sequently, our express intention was to prepare the students for this battle of ideas by giving them a solid and lasting knowledge of Dialectical Materialism itself.

The pedagogical difficulties confronting our departments of philosophy are related to the reasons just mentioned. In many instances our graduates have failed to make an effective application in their public lives of the principles learned in the required courses in philosophy. This failure seems at least partially due to the fact that those students did not really learn the principles but simply memorized them as ready-made answers to theoretical problems. Perhaps it would be clearer to state that many of our graduates know all the answers but none of the problems.

In the regular courses the limitations of time help to create this situation because only summary treatment can be given to the adversaries. The solution would seem to lie in the adoption of some method whereby problems are created for the students so that when the answers are given them they will appreciate, i.e. really know and understand these answers.

In the Philosophy of Communism course an attempt to do this was made by never giving a formal refutation of the Communistic position on any point. The approach was simply: this is what Marx, etc. said, where they said it and what they meant by it. Moreover, we always attempted to stress the elements of truth in the Marxian position. However, we expressed Marxism in terms of Scholastic philosophy so that the students had, in genesis at least, an outline whereby they could refer to the proper portion of Scholastic philosophy for a refutation.

Moreover, to gain admission to the lecture course the completion of Philosophy of Being was required and, in practice, few were admitted who had not also completed their required courses in Philosophy of Man and Philosophy of God. For admission to the seminar the completion, or near completion of all required courses in Philosophy, including the History of Philosophy, was supposed.

This method of giving no direct refutation did create problems for the students. And it forced them to think out the answers for themselves.

However, since this approach could have been dangerous to the student's Faith, or have left unanswered certain fundamental philosophical problems, we supplemented it by personal contact with the students. Those students who were writing papers on the less dangerous problems (e.g. the relationship of the economic theories to the rest of the writings; the influence of the Utopian Socialists on Marx, etc.) were given about two or three hours of private instruction during the course of the semester. At that time they were questioned about the religious and

moral aspects of Marxism and encouraged to come and discuss any problems which they were unable to solve. Those who were working on religious or moral problems (e.g. the Marxist concept of woman in society, the atheistic humanism of Feurbach, etc.) received much more time and attention in private instruction. Moreover, the students to whom these latter topics were assigned were carefully selected at the outset of the course.

We were never overly concerned that a student would lose his Faith by being exposed to the deeper philosophical problems found in Marxism, since the loss of Faith seems to be accompanied ordinarily by moral difficulties. In this case the intellect follows the will by rationalizing or attempting to rationalize that which has already been done. Moreover, if a person is looking for reasons to abandon the Faith he will certainly find these reasons more easily accessible in books which are not clouded by the obscurantism of German philosophy.

There were, however, other reasons which caused us to hesitate before offering the Philosophy of Communism as an elective course. Most of the philosophical thinking in the State Universities on the West Coast seems to be permeated with the epistemological problems which have been raised by Reichenbach at UCLA and others. Our students are often in close contact with the followers of these professors and cannot help but enter into discussions on kindred subjects. However, the practical inefficiency of scepticism and its historical position as a transitional phase in the History of Philosophy seemed to indicate that time might be more profitably devoted to the study of a more fully integrated and dynamic system such as Dialectical Materialism.

Yet, in a certain sense the Philosophy of Communism is a dead issue. On the intellectual plane it has been thoroughly dissected for over a generation. Even the old enthusiasm of its devotees—like that of any other followers of a successful Philosophy of Necessity—has abated somewhat owing to the lack of fulfillment of its messianic prophecies. Moreover, since apocalyptic tension can be maintained for only a relatively short period of time it would seem that the influential, yet erroneous, philosophy of the future will be a philosophy of pessimism—a natural reaction to the era of inevitable progress.

Since Communism is by no means a dead issue for the students it appears to be deserving of stress at this time. However, no attempt is being made to impose the Philosophy of Communism as a required course. Rather than introduce a new requirement in order to create philosophical problems for students and to give them a wider outlook on current poli-

tical, social and economic problems it would seem that a more immediate, yet lasting, effect might be achieved by certain revisions in the courses which are already required in Philosophy and in other disciplines.

The specific form which such a revision might take is, of course, open to discussion. Certain problems in Ethics (e.g., duelling) might be dropped to allow time for a more thorough discussion of modern problems. To supplement the course in Social Ethics a required course in Political Science could be profitably introduced. Finally, a revised course in the Philosophy of God could be extended to include certain principles of a Catholic Philosophy of History, if this latter subject is not treated in a specific manner.

A deeper approach could be taken by offering a course in the Theology of History. The manner in which the natural order is complemented and fulfilled in the supernatural should form a basic outline for this course. The importance of this latter point lies in the attitude of mind which it should create in our students towards other religions and philosophies of our day. However, this whole discussion on the revision of courses is quite tangential to the main purposes of our present paper.

For those interested in bibliographical materials for a course in the Philosophy of Communism, most of the writings of Marx and Engels, etc., may be obtained either from International Publishers or New Century Publishers in New York. However, it should be noted that a good number of the publications in pamphlet form from these organizations are simply reprints of chapters from the major works. For example: "The Part Played by Labour in the Transition from Ape to Man" is a reprint of the last chapter of Engels, *Dialectics of Nature*. Stalin's *Dialectical and Historical Materialism* is the fourth chapter of the *Official History of the Communist Party of the Soviet Union*, etc.

In general, it will save money to purchase these books second-hand. But in doing so it is wise to obtain them from regular book stores since the price differential between an "International" or "Progressive" shop, and that of a more reputable firm is often considerable. For further information on the locations of these Party outlets one may consult the list of subversive organizations drawn up by the Attorney General.

For a wider list of titles on Communism, the American Legion Bibliography is very helpful. This bibliography may be found in the "Brief on Communism by the American Bar Association" (Ave Maria Press, 25c). A selection of current articles and publications on Communism is reviewed in the bimonthly *Soviet Bibliography* issued by the Department of State. This may be obtained free of charge from the Division of Libraries and Reference Services.

The inclusion of any course on Communism will, in all probability, attract public attention. In so far as it does it can prove very beneficial to the school because this clarifies our position before the public. At the same time, it shows that we do not fear the Communist attack on religion since we have good answers for all their objections. Moreover, public attention can prove to be a very effective means of influencing groups of people by starting with this, their point of interest. The speaking engagements, etc., which may result from such a course provide the University or College with an opportunity to fulfill its civic responsibility of supplying a deeper knowledge of Communism to those influential people who are interested in the subject.

However, one caution should be added. Both the general public and students are easily impressed by references to counter-intelligence, etc. It may easily happen that some disappointed, left-wing wanderers who have spent some time in the Communist Party, will volunteer a great deal of information about the inner workings of the Party and its influence in a particular locality. Consequently, it seems advisable that one should be prudently cautious in giving credence to such information. Nor should this information be used either to impress public audiences or to stimulate class interest.

For the reasons outlined above it seems clear that some course on Communism could be profitably included as an elective in the curriculum of most of our colleges and universities. The adaptability of the specific program which we have outlined will be conditioned, of course, by the specialized training of the man chosen to teach the course. A political scientist or historian will emphasize aspects which, from the standpoint of philosophy, were covered only in passing. If, however, a full semester course cannot be provided perhaps a series of lectures to the student body would provide a beneficial alternative.

History in the University Its Teacher

W. EUGENE SHIELS, S.J.

During the 1953 convention of the historians in Chicago, one of the sessions dealt with "History as an Integrating Discipline." Quite obviously this program reflected an obvious professional fact. Almost every first-rate American historian was or is engaged in higher education. His function as a teacher, and therefore as an artist, calls upon him to be both composer and producer. His normal audience gathers in the classroom or around the seminar table. His merit lies not only in the composition, but rather in the growth of the audience, of the student, and of the university. It is natural, then, for one so engaged to inquire into the direction and *ratio* of the discipline of history within the general curriculum of the university. What precisely is the integrating force of its teacher?

Any approach to this rugged problem of integration endangers the traveller in such high matters of state; yet with the broad topic we are in general agreement. For twenty years Hutchins carried on a campaign for a rationally unified education. Other strong voices spoke out here and there to enforce his plea, and particularly in the periodical entitled "*Main Currents in Modern Thought*." This periodical, born in 1946, quickly came to maturity and incorporated the "Foundation for Integrated Education." Great and small universities followed with their several plans. Yale published its own just last fall, while Chicago was reworking its twenty-year old procedure.

Meanwhile within the colleges various disciplines competed for the pivotal spot in the reorganization of studies. Not too long ago a certain faculty meeting heard from the chairman of the department of history that his was the central study in the liberal college. It is not surprising that his theme was there heard for the last time. Nevertheless several institutions took the cue. Others used as a core the so-called social sciences, and lately the fashion seems to be the institute of American studies.

Now, begging all indulgence, the crowning glory and the true integrator of a liberal education, required of every candidate for the baccalaureate, is a thorough grounding in philosophy; and surely the same is true for the teacher. Therein one ascends from the plane of mere knowledge to that higher sphere wherein knowledge is rightly used, the domain of wisdom. The organization of studies is such that everything else that is

done is focused through the lens of philosophical studies, from logical training up to ethics.

History clearly cannot claim that place in a university. It is rather the handmaid of wisdom. Yet in that role it is endowed with special privilege, and its teacher is given a brilliant opportunity. One might call this task the double duty of integration with life, and integration with truth. First let us turn to the matter of living.

What is life like? There is the question of youth, universal, compelling, calling for a teacher. History responds with its discovery for youth. The teacher is the bard. His story tells of the inheritance of all times, that they—the students—belong to the family, the family of man, and that all the riches found and fashioned in the past are somehow theirs. The treasures amassed in great thoughts, great plans, great efforts and victories; the development of institutions; the wonderful tools invented; realms found and made ready for living; libraries of inspiration or of caution for our own decisions; the opportunities and the mysteries of life; all these the historian lays before his students, to show them that they belong to the family, and that they are truly part of human society. No ordinary spirit will draw back from this powerful stimulus.

History surely affords the finest memory that the student takes from university work. Now a man is what he remembers. He is essentially mimetic. He watches the drama with close attention. Nothing teaches youth like the picture of life. Nothing allures more persistently, nor brings more care in movement, than the deeds of other men. Happily, in our way of schooling, the highest motivating force is the live memory of the Type Man, the God-Man Who showed the way.

In this process the teacher is the dramatist. Whether orally or in writing, his piece is done according to the rules of all composition. An artist does not copy; he originates. He finds the facts, but he puts them together. No historical artist is a purely consumptive scholar; he produces. Then, too, he is so much master of his field that he sees the thing whole, the full course and the individual lecture. His production reflects the professional technique. He stands at his podium not unlike John Burbage or his partner William Shakespeare, and the scene of the players in Hamlet is not the poorest directive for his work.

How does he integrate the person. His task is to present the story; not the bearing of his data on current life, nor the philosophy of the event, nor its social relevance or scientific modernity. The narrative brings its own results. What Aristotle calls purgation goes on as he speaks, the stirring of plans and ideals, the rise of sympathy or displeasure, the deepening of understanding. Any crass individualism of

youth dwindles away before the overwhelming fact that one has brothers in weal or woe, and that the future is there for the taking.

This much on the integration with life. Before touching on the second topic, it should be noted that in point of the curriculum our subject plays a minor part. Surely history illumines other studies. It enriches their content when it tells of their beginning or growth, and points out their place in the past endeavors of mankind; for every human interest has a history. The biographies of discoverers, artists and inventors give reality to their works, and sometimes to broad historical movements; yet the teacher of history is careful not to trespass on the fields of others, in criticism of their scientific method or even of their large place in the course of studies. If he must address so wide a topic as the culture of the nineteenth century, he will do this with a profound respect for the special skill and knowledge his colleagues have in their various branches. Nor yet does he assign his courses with an aim toward bettering other departments. They may use his, but he has more of a duty than he can completely master, what might be called the catalytic function of making men through the study of man.

Now what of his second duty, the integration with truth? In the day to day work of the schools, our teacher finds himself engaged in solving the inevitable question. A student put it this way one day in the class of historical criticism:

Last summer in camp I met a bright student from an Eastern university. He had an immense knowledge of history, but he always argued that the facts of history cannot be known with certainty. What do you say to that?

The class took up with him. One suggested the case of intellectual dishonesty. Another wisely advanced the idea that this youth studied under an educational system devoid of intellectual order. The end product, he thought, put Emmanuel Kant in the compartment of reason and Leopold Von Ranke in the compartment of facts.

What was amiss in the student who knew the history and still contended that none of it had the ring of truth? His trouble lay in a fundamental area. He could not relate his various experiences and discoveries. His was a kind of split mentality. He had no intellectual geometry, no rules, no shape for things, no broad understanding, and of course no wisdom. He knew many philosophies, as one recalls the batting averages of the major leagues. The center of the mind was empty, without a well-organized conception of the world of things, or what we call a coherent philosophy.

By all odds the crucial intellectual problem of the day is the matter

of objective truth. This is not the metaphysical truth of the philosopher, but the prosaic business of certainty in individual fact. Eight years ago Wegener of Southern California made an exhaustive study to determine the philosophical outlook of American educators. He found the critical point to lie in the area of evidence and its proving power. In the same year the *Stanford Studies* reported the year-long professors' seminar on the right of the humanities (history, literature, philosophy and religion) to a place in university teaching. They took a strongly negative stand. Their criterion was "exact knowledge," a virtue denied to the humanities. In final session the chairman, the eminent classicist Theodore Green, called for a meter stick and asked the leader of the negative, a chemist, to tell how he knew it to be a meter in length. The latter withdrew after a brief skirmish, and agreed that the measurement of any quantitative fact depended on the veracity of the measuring instrument, while its reporting was suffused with testimony. Nonetheless, the chairman backtracked. His closing apology ran like this: after all, gentlemen, as a good Neo-Kantian I must admit that all I have argued is problematic, for in the phenomenal world I am not sure of anything.

Now all this is most baffling to young people. The more precocious ask why they should be taught knowledge by teachers who instruct dogmatically and yet do not hold their own facts to be certain. They have a right in elemental justice to be taught the truth, and the truth is not that there is no truth.

Here the teacher of history is in special demand. Perhaps no subject covers so wide a range. And in none is there greater difficulty in verification of data, and especially in generalized statements. When the student does his assigned reading, he cannot escape the disturbing realization that accounts of large events differ, and that some writers presume on their historical baggage to undertake adventures far beyond their competence. All of this shows up in class reports or test papers, and the teacher who can distinguish a correct from an improper use of methodology is provided with the ideal forum for instruction. In the course of this unraveling of student puzzles, both the limits and possibilities of verifying fact will be made clear. Little by little the youth takes on the habit of the judge before the court. He hears the evidence, makes his own assessment, proposes his settlement.

The battle goes to higher ground when the budding scholar encounters the opinions of men so famous as Carl Becker or Frederick Logan Paxson. Becker once said: "even the few events that we think we know for sure we can never be absolutely certain of, since we cannot revive them, never observe or test them directly." A faithful account of Paxson, a magnificent mind and a most careful worker in details, ap-

peared in the March 1953 issue of the *Mississippi Valley Historical Review*. On his note cards he had written that "you cannot prove causation, much as you crave to do so." And again: "The *Verdict* of History. There is none. . . . Apart from the verification of facts. There is no verdict but one-sided testimony." More judiciously he wrote: "Say what one may of philosophical history, history is a matter of facts; and the establishment of facts, desiccated as they may be, is the chief function of the genuine historian." Right there, of course, he struck the basic principle on the proper object of history, the single fact. He saw, too, its adequate object. For to him, as his editor Pomeroy writes, the obligation of a historian was to come to some conclusions on his subject as a whole, and to fit his segment of history "into the general social and political life of his period."

Paxson was a man of high personal honor. To leave him as an intemperate relativist would be an injustice. At other times he taught that the historian cannot know the complete past action, but that he can know some of it—sometimes most of it—with verified certainty. His few careless words, however, are the common jargon in some quarters. O'Brien, Johnson, Hockett, are but instances of this cult of uncertainty, the "liberal" attitude that, in Hartnett's words, enjoys fishing but will have nothing to do with the catch.

In this critical area the teacher will show how one is able to demonstrate determination of past and present fact, and the operation of causality, by the scientific method of finding evaluating, and recording. Human testimony is able to establish certainty. Men do act securely on its evidence. They must be able to do so, in order to live like rational beings. And they have the means to do it. The facts are fixed, "stopped." They can be observed, provided that conditions are suitable, and their casual relations form the foundation of all genetic history.

What has been here called the integration with truth is indeed on the lowest level, the level of the certitudes of life. Its work is to dissolve the clouds of adolescent scepticism under the control of data and logic. Many other disciplines aid in the progress. History must face it head on. It lifts its ugly shape on various planes, the single fact, the general fact, causality, and finally the questioning of every certitude. For the clever tongue of the Sophist was not silenced with Gorgias. To build in youth the compartmented mind falls far short of the duties incumbent upon academic freedom.

The teacher of history, then, enjoys in his profession a unique privilege. To him is entrusted much of the integration of the person with life, and the equally precious task of grounding truth on solid evidence. To that extent, he occupies an important place on the stage of education.

Professional Business Education: Shadow or Substance?

FRANCIS J. CORRIGAN, PH.D.

A good way to get a conversation started between teachers of liberal arts and teachers of business subjects is to ask this question: What is the place of business education in the university?

In the defense of liberal education, a large percentage of that group would be inclined to uphold the opinion once expressed by Robert Hutchins that the only thing to do with vocational education is to forget about it. Votaries of the pure arts would argue that training students in business techniques and commercial skills is not the business of universities. To clutter up their curriculums as well as their classrooms with numerous specialized "how-to-do-it" courses in an effort to train students for the manifold positions of modern industry weakens and shatters the educational fiber so that the end product is at best a hodgepodge of unrelated credits and at worst intellectual nonsense. According to this view, students who seek commercial knowledge would save both themselves and the university time and money if they presented themselves at one of the better secretarial or trade schools for the necessary business skills.

Others from the liberal group, perhaps more charitable, would temper their feelings and say that there may be a recognizable need for business education on the university level but only in a restricted sense and that its course offerings should never be allowed to prostitute the university's high intellectual atmosphere. Others, with a more practical bent, may argue that such training should be provided for the "average or poorer" student who is unwilling or scholastically unable to pursue a traditional course.

Rising to the defense of business education, a minority would argue that modern business, if it has not already, is rapidly becoming a profession. It has been called "the oldest of the arts and the newest of the professions." Those aspiring therefore to a successful career in this new profession will need the very best education obtainable to prepare themselves for the many challenging opportunities held out by an expanding economy.

It is the view of many that one of the places to obtain such an education is at one of the strictly professional schools, for example the business schools of Harvard or Stanford, or on the undergraduate level at schools and colleges offering collegiate business courses.

I am not interested in rekindling the embers of what I hope is a dying argument between the protagonists of either liberal or business education. It is my view that far from being antithetical they are complementary and need one another. Business education without the liberalizing influence of philosophy, logic, ethics, mathematics, history and English would indeed be sterile. In the future, there is a strong possibility that more liberal disciplines will have to be injected into the blood stream of business education to counteract the very real tendency of overspecialization and narrowness of viewpoint. Meanwhile, the educational firmament is large enough for both.

It is invidious to pit liberal against vocational education as if it were necessary to accept the one and renounce the other. The dichotomy is both unsound and unnecessary having originated in the early Greek civilization where the cleavage of society was between free men and slaves. Only the former were considered worthy of the humanities. The life of Aristotle and Plato was simple and uncomplicated. The few useful arts were both plain and simply acquired. With the coming of the Industrial Revolution and the emergence of democratic forces after the French and American Revolutions, the task of making a living became more involved and as a result greater knowledge was demanded. Accordingly, there was an insistent demand for universal education. Near the end of the nineteenth century, in an effort to supply some of this need, vocational preparation was introduced in schools at all levels above the elementary and it has remained there to this day.

Whatever one may think about vocational education, one thing is certain: it cannot be shrugged off as a passing educational fad. Since 1881, when the first collegiate school of business, The Wharton School of Finance and Commerce, was established in the United States, the growth has been truly phenomenal. One hundred sixty-five schools were established in the 14 years after 1910. Of the 27 Jesuit universities and colleges in this country, 16 of them have schools of business administration or commerce. A department of economics is found in most of the remainder. Quantitatively, business education is on safe ground as far as the number of schools offering this training as well as the number of students who have either enrolled in them or who have expressed an interest in attaining them in the future. Qualitatively, the movement must be critically appraised. It is the purpose of this paper to examine the basic character and objectives of business education with a view of determining its place in the hierarchy of education as well as revealing the horizons that lie ahead of it.

The statement of objectives appearing in the catalogues of business

schools is quite praiseworthy. Cutting across the many laudable objectives commonly listed there, two stand out from all the rest:

1. To educate youth for active and successful participation in the world of business and public affairs.
2. To develop teachers and research workers who will be able either in the classroom or business laboratory to advance the fund of useful knowledge concerning the effective conduct of business.

Business education on the university level must do much more than turn out men of mere commercial skill. It must develop those moral, intellectual and social habits which when combined with a trained business mind will produce men qualified to take their place as leaders in industry and government. The business environment in which man finds himself today is far too complex to be operated efficiently and successfully without great numbers of trained men and women of technical and professional competence. In as much as man lives in an organized community, society has fashioned many institutions for the efficient attainment of certain objectives—corporations, labor unions, governmental agencies, etc. As these organizations are not transitory arrangements, men and women must be found who will understand their real purpose and who will know how to get them to work for the general welfare.

From the point of view of society, which wants its business institutions well managed, and from the stand point of the student, who aspires to a successful career in managing them, better qualifications, indeed professional ones, are demanded. If it can be shown that the university has an obligation to the community, then it would appear that it has the responsibility to develop these qualifications successfully. Business education must assume a leading role in this endeavor.

The efforts of business educators will be less than brilliant if they are incompetent or worse still approach their tasks apathetically or in a spirit of indifference. It is only by infusing into the work of student and teacher alike the zeal and rigor of a profession and seeing to it that both school and student fulfill the demands of a profession that success will be possible. If business be a profession, then education for this profession must itself be truly professional.

The adjective "professional" is a word that has different meanings to different people. For example, it would be easy to prove that any activity is a professional one if we accepted the meaning implied in the term "professional gambler" or "professional wrestler." Business teachers may

call their schools "professional" without ever really knowing the tests of a truly professional status and how these tests are related to business education. One of the best statements on what constitutes a profession was supplied some years ago by Henry Dennison who argued that a profession must:

1. Use trained intelligence.
2. Apply the methods and fruits of science.
3. Embody a motive of service.
4. Exhibit loyalty to a code of ethics.
5. Possess public respect and recognition.

USE TRAINED INTELLIGENCE

Libraries, text books and modern plant facilities are all important pedagogical devices. Without in any way minimizing the influence of these things, it must be said, however, that the only real tool the student has to work with is his mind. It is the function of the school to shape, mold and educate this mind, not as a huge receptacle of undigested facts, but as a sharp, pliant tool that can be used by the student to command a field of knowledge.

Business education, if it be professional, will require a great deal more than reliance on memory work, classroom drills and lectures that embody bits and pieces of experience. It must prepare the student's mind for the unknown adventure that lies ahead by fostering independence of thought, verbal expression, imagination, a sense of excellence, a love of inquiry and a certain resourcefulness in dealing with problem situations. The ability to define a problem, to think it through without getting lost in a maze of irrelevancy, to discover and appraise alternate ways of solving a problem is professional education at its best. This desideratum will not be accomplished overnight. Good teaching and provision in the business curriculum for student self-investigation and self-expression will do more to reach this goal than any proliferation of subject matter.

The successful business man is a problem solver. To accomplish this feat, facts are needed. They can be learned either by the sheer brute force of memory or by seeing them hang together as external illustrations of certain larger principles. The man who understands these principles will have no difficulty in deciding which facts are useful and which are not. If the student is to be in a position to solve real-life problems tomorrow, he will need principles today. It is the duty of the school not only to teach them but also instruct students in how they can be applied. Unless students are trained to use these principles in problem solving and how

to apply this knowledge to the successful management of their own daily lives, schools have failed to educate them. Knowledge without the facility to use it is just so much empty intellectual baggage. Business schools must develop skill but more importantly competence in its use must not be neglected. Without this competence students cannot qualify for the opportunities offered by a growing country and society will therefore suffer from the scarcity of able men.

Experience has taught business men that ready-made notions and "hunches" are far too costly for the successful operation of business. Programs of instruction must be made more purposeful if students and teachers are going to use trained intelligence. Of course, it goes without saying that if business education is to qualify as professional education, those who are entrusted with the responsibility of educating students must be endowed with mental capacity themselves. For it is obvious that one can't give to others what he doesn't possess himself.

APPLY THE METHODS OF SCIENCE

In the laboratories of pure science, research and experimentation have flourished for many years. The laboratory for business is the world itself. Its object of investigation is not bacteria nor electrons but human beings. As a result, the rate of scientific progress for business will understandably be far less than that of medicine or engineering. In the social sciences, while the use of the scientific method has not been neglected, a great deal more research will have to be done in the field of business management before the business man's job can be marked off, functionalized and lifted into the realm of a science-based profession like medicine or dentistry. Meanwhile, business education must lead the way. The facts of business are available, they must be brought together, analyzed, tested and forged into useful information if business education is to grow. The findings of business research must be incorporated into pedagogy and business literature if the fund of useful knowledge concerning the effective conduct of business is to increase. The principles underlying the field of business can be worked out inductively from the results of observation in the field and classroom, by comparison and sober reflection. These principles can also be taught, especially when selected problems in which business principles are involved, are presented to the student.

Business educators can help to push back the clouds of ignorance and widen their scientific horizons at the same time by going into the market place and establishing rapport with active business men and union officials. Attendance at professional meetings and familiarity with the

growing body of business literature will definitely enlarge scientific perspectives.

A MOTIVE OF SERVICE

If students have been trained only in the refinements of "truck and barter," to look upon business as a springboard to selfish power, and to see life only through the narrow focus of cash registers and I.B.M. cards then their education has been wasted and the schools which gave them their diplomas can hardly be called professional. Business education will never be professional unless it accepts the premise that business is only a means to an end not the end. Unless business is conceived as a channel for creative social contribution to the common good, it is not worthy of university effort.

There are not very many business men who achieved success simply by saying, "I want to make a lot of money." Before that was the thought, "here is a town that needs a good restaurant." Coming before the idea of making money must be the thought of rendering some benefit, of supplying better quality, or of doing anything that would be an improvement over the *status quo*. Reward in the form of profits is the measure of how well the service was rendered. Service comes first. Profit is only the result of a well-rendered service. In the long run, profits are rarely made by pursuing policies clearly inimical to the public interest.

The purpose of an economic system is the satisfaction of man's wants. The problem of how to operate a business economy so that rising employment, greater productivity, expanding standards of living and increasing industrial progress can be maintained for the risk-taker, the worker, the consumer and the community is the question of the hour. Students will be ill-prepared to meet these complex economic problems unless they have been equipped in school, not only with the knowledge of how to try to solve them, but also with the realization that society holds out rewards only to those who are prepared to render some want-satisfying good or service. Collegiate business educators have an opportunity and an obligation to surround their students with influences that spread this service point of view. A striving for excellence, a nobility of work, a willingness to help one's fellows must be inculcated into business education if it is ever going to reach the heights of a profession.

A CODE OF ETHICS

With the influences of secularism rampant in the world today, it is little wonder that disquieting evidence of Communism, corruption in

government, injustice in business relations, and breakdown of the family have begun to appear with increasing regularity. Unless this cancerous condition is arrested, the very underpinnings of society itself may crumble.

In spite of our country's vast supply of natural resources, capital goods and trained labor, man still lives in an imperfect world. The only thing missing is the catalytic agent that will make it all work. That spark must come from an ethical system of right and wrong grounded on a moral basis, unchanging and unchangeable by its very nature. Only religion can ignite that spark, which would set in motion the forces of justice and charity against the world's forces of hate, greed and godlessness. The corrosive influence of secularistic education has arisen precisely from the overemphasis modern education has placed on man's end as a citizen of the world and the corresponding neglect of his destiny as a child of God. By failing to understand man's complete nature and recognizing no goal of a higher order, modern education has short-changed man. It has failed to equip him with the knowledge to satisfy his spiritual need as a person, and the training requisite to live according to his endowments. It is no wonder that an ethical system based only on the stigma of "getting caught" has gained such a foothold.

When one views the present conflict between the ideologies of capitalism and communism, it is easy to see that the problem of the origin, nature and extent of private property dominates all other social problems. The Papal encyclicals of Leo XIII and Pius XI have documented the social and ethical principles concerning the rights and duties of labor, capital and ownership and use of private property. In as much as students in business schools will soon be grappling with these problems as business men, it is incumbent upon their teachers to furnish the ethical foundations concerning their proper solution. It is at this juncture that Catholic schools of business can render their greatest service and present their strongest case for professional recognition.

PUBLIC RECOGNITION

The last test of a profession seems to be the easiest to satisfy. For if business education has conscientiously tried to satisfy the first four professional requisites, it would seem that its successful efforts along those lines would be recognized by its students and in turn the community and its endeavors given the respect which it is entitled to receive for a job well-done. In the last analysis, the answer to the question whether business schools are professional schools or not, will be supplied not by

educators, but by the incontestable evidence of how well or how poorly the schools have acquitted the trust placed in them by their students. That business schools have heavy responsibilities in this regard is obvious. It is equally clear that there is need for merciless self-examination and a declaration of conscience if business schools are going to shake off the opprobrium of "trade-schools" by which they are known in some quarters and make of themselves the professional schools they have every right to be. Their growth, their continued justification and their right to a place in the collegiate sun lies only in their being truly professional. Professions are made by raising standards not lowering them. As Pope Pius XII has said, "it is no longer permitted to anyone to be mediocre."

Music in Jesuit Schools

FRANCIS J. GUENTNER, S.J.

A general history of English literature will almost invariably include the names of two Jesuits—Bl. Robert Southwell and Gerard Manley Hopkins. Strange to say, however, a general history of Western music might be written, containing the name of not so much as one Jesuit composer. There would be Jesuit names represented, of course, Kircher, Arteaga, Lambillotte, and perhaps a couple of others, but these men are chiefly known for their theoretical or historical writings. As for the actual creation of music, the Society in the four centuries of its existence has produced no significant composer.

Yet one must by no means conclude from this that music is one of the arts in which Jesuits have shown little interest. It was perhaps reasons of space that prompted Father Paul Harney to devote only one small paragraph to Jesuit musical endeavors. A brief survey shows that from the very beginning the Society has numbered within its ranks members who were skilled musicians, and that it has employed first-rate composers and directors to take care of the music within its institutions and churches.

Saints naturally merit first mention, and so at the head of the list we find St. Francis Borgia and St. Robert Bellarmine. The former revealed a surprising facility in composition while still a layman at Gandia, and later on, when General of the Society, he encouraged the practice of music in the various Colleges in Rome. St. Robert Bellarmine, while not a composer, was apparently convinced that Jesuits were not happy unless they were singing. Wherever he was stationed, in Jesuit communities, in the Roman College, or in his diocese of Capua, he fostered choral music.

In the early days of the Society, some of the finest musicians in the world were in charge of music in colleges and churches administered by the Order. Palestrina was for a time director of music at the Roman Seminary (not to be confused with the Roman College); Tomas Luis da Victoria, one of the greatest composers that Spain has ever produced, was director at the Collegium Germanicum and at the Church of St. Apollinare in the 1570's; and Felice Anerio, who succeeded Palestrina as composer to the Papal Chapel, had previously held the post of director of music at the English College.

In the following century, two of the leading composers of that astoundingly musical age worked under the patronage of the Jesuits: Giacomo Carissimi was stationed at the Collegium Germanicum and the Church

of St. Apollinare for over 40 years, and Marc-Antoine Charpentier was *maître de musique* at the Society's *maison-professe* in Paris, whence he took care of the music at the church of Saint Louis des Jesuites, and wrote a number of important *tragedies lyriques* for the students of the College de Clermont. During this same period, Athanasius Kircher, one of the most versatile Jesuits in the whole history of the Order, published his theoretical work, *Musurgia Universalis*, two volumes which are still respected and quoted by historians of music.

During the eighteenth century, two scholarly Spanish Jesuits, both caught in the maelstrom of the Suppression, wrote (after their exile to Italy) historical and theoretical works which enjoyed great popularity throughout Europe. The writers' names were Estaban Arteaga (1747-1799), and Antonio Eximeno (1729-1808).

After the Restoration of the Society a number of Jesuit composers appeared in Europe, of whom Louis Lambillotte and Adolf Doss deserve special mention, but Lambillotte is better known in musical circles for his work in the restoration of Gregorian Chant. Through extensive journeys he discovered a number of important manuscripts which were later of great help to the Solesmes Benedictines. Since his time two other Jesuits have given special attention to the problem of chant rhythm, Antoine Dechevrens and Ludwig Bonvin, both of whom in their many writings advocated mensuralistic theories.

In the present century a fairly sizable number of Jesuits have shown interest in the composition of church music, though most, if not all, of their work has been in traditional styles. Of greater importance is the fact that the Italian Jesuit, Angelo de Santi, was the founder of the Pontifical Institute of Music in Rome, that the Spaniard Nemesio Otaño is present director of the Conservatorio Nacional de Musica in Madrid, and that the late Alfred Bernier, a gifted Canadian Jesuit, was Dean of the Music Department of the University of Montreal at the time of his death (1953).

This survey might have been drawn out to much greater length, but enough salient facts have been presented to show that from its very beginning the Society has shown an interest in the art of music. It is natural to ask ourselves if the Jesuits in America are carrying on that tradition at present.

Though serious music has always had a following among a minority in America, it is clear that today the average of people interested in this type of music is greater than ever before. For instance, the number of symphony orchestras in the various states, already quite large, is annually increasing. During the past generation choral singing has staged a nationwide revival with the result that the United States now boasts of several

professional chorales that match the best in the world. In spite of the widespread popularity of television, a number of radio stations have continued to offer programs which consist entirely of good music. Finally, the LP record industry has during its first six years made more classical music available to the average music lover than could have been obtained during the entire fifty years of standard (78 RPM) records.

In the presence of such circumstances it seems imperative that Jesuit institutions, both churches and schools, should assume a more aggressive and progressive attitude towards music.

Several American Jesuit colleges and universities, it is true, have at various times had departments of music, though it appears that none of them were ever in a position to rival the famous music schools of some of the outstanding universities in the eastern states. Musicological research has never been a prominent feature in Jesuit schools in this country.

The hesitancy which we have manifested in regard to founding and carrying on first-class schools of music is most probably due to a lack of both man-power and financial resources. Such a hesitancy is entirely understandable, but it is an unfortunate fact that the ceaseless and unremitting research that is now being made concerning the sacred music of the Middle Ages and early Renaissance is almost entirely in the hands of non-Catholic scholars and non-Catholic universities.

And yet, if certain considerations prevent us from setting up full-fledged schools of music, this would not necessarily mean that all musical enterprise should be held to a minimum. For instance, competent choral conductors ought to be hired—especially in our colleges—to form reputable choruses or glee clubs that would endeavor to perform some of the masterpieces of the vast choral literature. Such groups could represent our schools at a variety of civic, social, and educational functions, and could offer their services to local radio and TV stations. Each year the Harvard University Glee Club offers some major composition such as Mozart's *Requiem*, or Brahms' *Song of Destiny*. Each year the Notre Dame Glee Club goes on tour. Two years ago the University of Illinois made a recording of selections from Monteverdi's titanic *Vespers of 1610*. Last year Washington University in St. Louis performed Haydn's *Mariazellermesse*. To date, most Jesuit College choruses appear to be satisfied with selections like *Ole Man River* and *Some Enchanted Evening*.

It is encouraging to note that music appreciation courses of various kinds (usually by means of records) are offered in a number of our colleges and seminaries. There is only one way to become acquainted with our western musical heritage and that is by studying and listening to the

actual sounds. The average listener needs a guide to lead him into the seemingly forbidding world of classical music. Whether Jesuits or lay teachers act as such guides makes no great difference so long as interested students are given a chance to follow a competent instructor. In this connection it would be eminently profitable if our libraries could gradually build up record collections which would be at the disposal of the students. Marquette University has provided such a service for its students in a way which is perhaps unique among all the Catholic schools in the country.

Another activity which might be offered is the discussion group. The purpose of such study groups would be to inquire more deeply into the many aspects of music which could not easily be covered in courses of music appreciation. These advanced study groups would naturally attract only a small number, and would demand a qualified mentor, but they would also be an invaluable asset to any liberal arts school. For in almost every college will be found a group of musically gifted students who have no intention of making music a specialty, but would welcome any opportunity to learn more about it.

The problems presented by the proper performance of the Liturgy in college churches and chapels demand a more comprehensive study than can be made here, but the writer has been told that in many Jesuit schools a sizable group of students are eager to study the meaning of the Liturgy, and if possible, to learn to sing the chant. In schools where there are boarders, this interest in the Liturgy might be channeled in such a way that the students would be given an opportunity to add to the more complete and more solemn performance of the sacred rites, when religious services are held for the student body.

The activities which have been enumerated above would usually be listed as extracurricular, but if placed under the direction of enthusiastic moderators, they would without doubt make an appeal to a certain group of students who might otherwise have no particular activity or hobby in their school years. In recent years athletics have been greatly deëmphasized in Jesuit schools. Deëmphasis in the field of athletic prowess is always accompanied by greater emphasis on intellectual activity, but intellectual activity is traditionally not limited merely to studies, classes, and books. Dramatics, debating, language clubs, and other similar organizations and activities have rightfully become a most intimate part of the American college. The yearbooks of Jesuit schools show the place of honor that such organizations hold in many places. Perhaps it is time that more serious consideration be given to music and the other arts. If at the present they seem to be at the fringe of our interests, they can nevertheless point to the enviable reputation which they enjoyed among earlier generations of Jesuits.

News from the Field

CENTRAL OFFICE

NEW VICE-PROVINCES: On June 25, 1954, two new vice-provinces of the American Assistancy were created. They are the Ohio-Michigan "Regio" and the Wisconsin Vice-Province, stemming from the former Chicago Province and Missouri Province respectively. The Wisconsin Vice-Province takes in the states of North Dakota, South Dakota, Nebraska, Minnesota, Iowa, and Wisconsin. The Ohio-Michigan Vice-Province takes in the entire state of Michigan and all of Ohio except the Archdiocese of Cincinnati.

NEW PROVINCIALS: Very Rev. Henry Schultheis, S.J. was appointed Provincial of the Oregon Province; Very Rev. Thomas E. Henneberry, S.J. was appointed Provincial of New York; Very Rev. Carroll M. O'Sullivan, S.J. Provincial of the California Province; Very Rev. William J. Schmidt, S.J., of Chicago; Very Rev. Leo J. Burns, S.J., Vice-Provincial of the Wisconsin Vice-Province; and Very Rev. Leo D. Sullivan, S.J., Vice-Provincial of the Ohio-Michigan "Regio".

HIGH SCHOOLS

ORATORS: Graduates of Jesuit high schools and colleges monopolized this year's 12th annual Hearst Newspapers Tournament of Orators being represented in seven of the eight finalists. Michael Siguenza of Seattle Preparatory School won the first place in high school division and a former St. Peters College High School student, Robert Wysong, won the college division. All of the finalists in the high school division were Jesuit students hailing from Marquette University High School, St. Peter's College High School, Loyola High School, Los Angeles, and Seattle Preparatory School. Loyola High School placed a finalist for its fourth consecutive years. Three of the four college finalists had attended Jesuit high schools, namely, Campion, Seattle Prep, and St. Peters.

MARKSMEN: The Rifle Team of Loyola High School, Los Angeles, won first place in the Hearst National Rifle Matches in which 1600 high schools participated by a score just three points below the national college winner.

VOCATIONS: *Special Bulletin* number 176 issued by the Central Office carried a study of vocations from Jesuit high schools to novitiates and diocesan seminaries from 1939 to 1953 inclusive (15 years). As is evident from the omissions in it, it does not give an accurate picture and this for two reasons. First, the provinces of California and Chicago are the only ones supplying data for the year 1939. Secondly, certain schools did not supply data in other years. Hence, to supply a more accurate picture, the data for the year 1939 was omitted in the following summary which makes adjustment for the schools that omitted data from their reports during the years 1940-1953 inclusive (14 years). The adjustment is based on the assumption that the years omitted did not deviate too greatly from the average. No special adjustment was made for Scranton, Fairfield and Portland, Maine, which did not graduate classes until some time after 1940. Here is as accurate a picture of vocations as we can ascertain from the data available:

VOCATIONS: JESUIT HIGH SCHOOLS 1940-1953 (ADJUSTED)

	I	II	III	Adjusted Total
California	205	26	35	266
Chicago	212	48	139	399
Maryland	201	32	117	350
Missouri	227	33	113	373
New Orleans	95	11	19	125
New York	380	100	183	663
New England	181	114	248	543
Oregon	157	14	21	192
American Assistancy 14 yrs.	1658	378	875	2911
Average per year	118.4	27.0	62.5	207.9
Average per yr. per school	3.1	0.7	1.7	5.5

I—Novitiate S.J.

II—Other Novitiate

III—Secular Sem. or Prep.

GREEK: The Homeric Academy of Regis High School, New York, presented a public defense of the twenty-four books of the *Iliad*. Some of the outstanding classical scholars of the area were among the guest examiners and objectors.

CHAMP: Gerald Salvatore, senior at Brooklyn Prep, won the National AAU mile at Madison Square Garden, New York.

MARIAN YEAR: In addition to the scholarship examination held by Regis High School, New York, all applicants were required to write a short composition on the topic, *What Our Lady Means to Me*.

GRADUATES ATTENDING SECULAR INSTITUTIONS: During the 5 years from 1949 to 1953 inclusive Jesuit high schools in the United States sent 19,653 of their graduates to continue their formal education in institutions of higher learning. Of these, 15,672 (79.2%) went to Catholic institutions and 3,981 (20.2%) continued in secular colleges. It is interesting to note geographic variations as well as the trend from year to year of those going to secular institutions.

From a separate study given in the Quarterly March 1952, p. 214 we derive data for concluding that the average proportion attending secular institutions from 1946-1951 was 18.10%. In 1949 this proportion was 18.74%; in 1950, 19.59%; in 1951, 20.81%; in 1952, 20.91%; and in 1953, 21.17%.

Owing to opportunities for Catholic education in certain geographic areas there is a wide distribution in the proportion of Jesuit high school graduates attending secular institutions of learning. Province-wise and during the five year period mentioned above we find that the proportion of such students in California is 31.0%; in Chicago, 20.7%; in Maryland, 20.2%; in Missouri, 15.9%; in New Orleans, 51.3%; in New York, 12.5%; New England, 16.4%; Oregon, 16.4%; and average for the assistancy, as mentioned above, 20.2%.

GRADUATES: Of the 260 boys graduated from Boston College High School, 19 were candidates for various seminaries; 16 of them won scholarships totaling in value \$42,500.

INTERNATIONAL: Loyola Academy, Chicago, enrolled, as a special student, a seventeen-year old German youth. He is one of 420 chosen from among 18,000 applicants who gave great promise of future leadership for Germany and Austria.

MISSIONS: The students at Rockhurst High School contributed a second \$1,000. for the year to the Belize Missions.

NEW SCHOOL: McQuaid Jesuit High School will open September 8, 1954 with a first-year class. Enrollment will be restricted to approximately 275 students.

BROCHURE: High school principals and faculties will be interested in the brochure which was issued by Bellarmine College Preparatory, San José. Using the theme, "Here is the Formula to Become a Successful Man." the leaflet is designed in a most catching and modern style.

SCHOLARSHIPS: The Eighteenth Annual Easter Sunday party, sponsored by the Mother's Club of Loyola High School, Baltimore, was attained by about 1200 parents, and netted \$11,000. This will be applied to the Scholarship and Improvement Fund.

SCIENTISTS: Four Fairfield Prep students received national recognition in the recently conducted Westinghouse Science Talent Search, sponsored by the Science Clubs of America. One student was chosen among the first forty and received a trip to Washington, D.C. where he competed for further awards. Three others received Honorable Mention.

ENTRANCE EXAMINATIONS: From meagre reports available, Jesuit high schools have been enjoying the usual bumper crop of applicants for admission. The following are some on which he have specific information. Canisius High School gave admission tests to 550 potential freshmen; Loyola in Baltimore, 500; Regis, New York, 1,335; B. C. High, 835; Chevrus, 100.

PRESS AWARD: *The Bellarmine Quarterly* of Fairfield College Preparatory School was awarded first place by the Columbia Scholastic Press for the fourth consecutive year.

SCHOLARSHIP FUND: A check for \$8,000. was presented to Father Rector of Saint Joseph's Prep by the Mothers' Club. It was part of the proceeds of the Home-Coming Night, and will augment the Scholarship Fund.

GRAND PRIZE: One of the Fairfield College Preparatory seniors won the Grand Prize at the Southern Connecticut Science Fair, conducted at the University of Bridgeport. Three other high awards were won by Prep students.

DRAMATICS: A Boston College High School senior was chosen one of the ten best actors in Massachusetts.

JOURNALISM AWARD: The National Scholastic Press Association awarded first honors in competition with 1500 other papers to the Cranwell Prep student newspaper, *The Well*.

HONORABLE MENTION: One of the Scranton Preparatory seniors received honorable mention in the National Science Talent Search conducted by the Science Clubs of America. In this nationwide contest more than 16,000 high school students participated.

EXPANSION: On June 30th, the new site of the faculty residence and gymnasium of Loyola School and Regis High School, New York, felt the blade of the steam-shovel. Following the demolition of 10 flats

adjoining Loyola School, three new buildings to be erected are expected to be completed in ten months.

NEW SITE: Gonzaga High School, Seattle, Washington, has changed its name as well as its location. Henceforth, it will be known as Gonzaga Preparatory School, located at 1224 East Euclid.

YO-YO CHAMP: Two eighth-graders from Saint John's High School, Shreveport, won the first and second places in the City contest. One of them later became the Louisiana State Champion in the finals at New Orleans. He won a \$250. college scholarship.

COLLEGE AND UNIVERSITY

UNION CARBIDE SCHOLARSHIPS: Four Jesuit colleges received scholarships offered by the Union Carbide Educational Fund. They are: Georgetown University, College of the Holy Cross, Gonzaga University, and the University of Santa Clara. There are thirty-four colleges and universities in the nation empowered to grant these scholarships. The scholarship covers the complete cost of tuition for a full four-year academic course, and provides, in addition, allowances for necessary books and fees. This amount totals approximately \$650. per year. The college or university itself is allocated another \$500. for each Carbide scholar. The Union Carbide and Carbon Corporation, however, requires the appointment of a professor who will counsel and direct the students who have been awarded the scholarships. The professor will periodically send detailed reports on the academic standing of the scholarship recipients to the Corporation.

ALBERTUS MAGNUS GUILD. Delegates gathered at Boston College last December undertook the organization of Catholic scientists. The Guild aims to serve as a means of contact between Catholic scientists, to promote scholarship and participation in scientific activities, and to help relate the Church's teaching to the findings of science. These purposes they intend to achieve by sponsoring gatherings on the occasion of other larger meetings and by the publication of a bulletin. Membership is open to those engaged in scientific research and teaching. Communications regarding further details should be addressed to: Rev. Patrick H. Yancey, S.J., Secretary, Albertus Magnus Guild, Spring Hill College, Spring Hill (Mobile County), Alabama.

ELECTRONIC TRANSLATION: The world's first successful method of translating one language into another by mechanical means

was accomplished by a process developed jointly by linguists of Georgetown University and scientists of the International Business Machines Corporation. A girl, knowing no Russian, typed a sentence in that language on punch cards and these were fed into an electronic brain which automatically typed out the correct translation.

NATIONAL CHAMPS: The Holy Cross "Crusaders", beating Duquesne University 71 to 62 at Madison Square Garden, emerged as the 1953-1954 National Invitational Tournament champions.

WORLD RECORD: On May 21st, Fordham University's two-mile relay team established a new world record of 7:27.3 at the Los Angeles Coliseum.

NATIONAL HOOKUP: The Spring Carnival of the University of Detroit was televised coast to coast over seventy-five American Broadcasting Company television stations. Danny Thomas, picked as American of the Year by the Carnival Committee, was featured on the program.

ORATORS: Two of the four finalists in the 12th Annual Hearst Newspapers Tournament of Orators were Jesuit college students, Champion Kersten of Marquette University, and J. Richard Manning of Seattle University. The winner was a former student of St. Peter's College High School. Kersten met heartbreaking disappointment, which should be a lesson to future contestants, when he actually received the judges' decision for the top honor, but, owing to the rigid rules for penalties, he lost the decision on account of going four seconds over time.

GIFTS, GRANTS: Georgetown University, total of \$30,113. to the Medical Center from four grants. Five later grants from the U.S. Public Health Service amounted to \$104,599. A Rascob Foundation grant amounting to \$125,000. will be used to increase the efficiency of teaching at the Medical School.

Fordham University was awarded \$21,000. by the National Science Foundation to pursue research in a newly discovered process of isolating lignin from wood.

Industry in Milwaukee turned art patron when it gave Marquette University five murals for the Brooks Memorial Union.

Loyola University of Los Angeles announced a \$50,000. gift from the estate of the late John J. Doran.

The final standing of the 1953 Alumni Fund of Boston College totalled \$57,191.53, received from 3,768 contributors.

John Carroll totalled up the gifts from all sources for the five years 1949 to 1953 to come out at almost a million dollars.

PRE-MEDICAL: The Biology Department of Loyola University of Los Angeles noted that 17 out of 26 students who applied to medical schools this year had been accepted for the fall term. This works out to 65.3 per cent which, according to all reports, is above the national average of individual college acceptances.

EXPANSION: John Carroll recently launched a \$2,600,000. drive to erect three new buildings, an activities center, extension of the ROTC building, and a gymnasium.

Fairfield University is adding its first dormitory to house 213 students, and include a 400 capacity chapel, and a student lounge.

University of San Francisco is going ahead with its dormitory.

Brockman Hall at Xavier University, at last report, was at the top floor concrete pouring stage. Furniture and equipment is now being selected.

Gonzaga University announced the completion of the women's dormitory and the Union building. The dining hall was to have been completed the end of August.

Marquette dedicated its new addition to the Medical School, the Eben J. and Helene M. Carey Memorial Library.

The University of Detroit began its three-story dormitory.

Holy Cross expects to complete its 350 student dormitory before the close of the 1955 term.

Having completed only its second year of operation, Boston College School of Education looks forward to the construction of the new school building.

SEISMOGRAPH: Brother Nicholas P. Reeffer, Technical Assistant in Geophysics at Saint Louis University, in connection with Dr. Ross R. Heidrich, designed a new seismograph superior to existing equipment at the Institution. Three new Reeffer seismographs have been added to the University's station.

RESEARCH BROCHURE: To provide a clearer understanding of the proper method for submitting applications to government agencies and private foundations for grants-in-aid for basic research, Father Franklin J. Ewing of Fordham University released a twelve-page illustrated brochure which resolves the complex procedure into eight basic steps for initiating, drafting, and processing, applications, Entitled, "How to Prepare Applications for Grants-in-Aid for Research Projects",

the booklet is based on experience with faculty applications for such grants. Inquiries should be directed to: The Office of Research Services, Fordham University, New York, 58, N. Y.

STUDENT SURVEY: Loyola University of Los Angeles conducted a survey among its freshman and sophomore classes concerning the influences which operated in their selection of Loyola University; and also what influences prevented their classmates in high school from coming there. The following are some of the more significant findings gathered from the replies of the freshman class: 87 percent replied that the academic program influenced their coming to Loyola; questioned regarding the recommendations which influenced them, those who had been recommended to Loyola replied that the University's vocational counselling program was most influential in their decision; only 36 percent had any knowledge of the clubs and social organizations offered by the University; questioned why they undertook the additional expense of attending Loyola, the greatest number replied that it was a Catholic institution, an almost equal number gave their educational needs, and the fact that the University was a smaller institution, as strong arguments. Questioned about their classmates who do not attend Loyola, the greatest number gave the reason that the institution was too expensive as the highest on the rating sheet; lack of courses of study; and lack of publicity were mentioned by over half of the freshmen. Only 26 percent of the freshmen mentioned that an alumnus, other than a member of Loyola's counselling group, spoke to him or his class about Loyola.

GLEE CLUB: Fairfield University Glee Club sang at Carnegie Hall as the guests of the New York Pops Concerts. They appeared at the first of a series of six concerts which were given during the month of May.

FRESHMAN SURVEY: Gonzaga University conducted a survey among its Freshmen to determine what factors influenced them in their selection of the University. Here are some significant findings: one-half of the Freshmen first began planning to go to college in their freshman year of high school; regarding major factors influencing decision, three-quarters replied that they were advised by their parents, and the same proportion alleged better training in the fields of interest; the college catalogue was mentioned by nearly one-half as the greatest source of information in influencing their choice of college.

LATIN CONTEST: Xavier University won first place in the annual intercollegiate Latin contest for colleges of the Chicago and Missouri

Provinces. Donald Butler and Alfred J. Cordes of Xavier won first and second places. Total points awarded to the school were 23 to Xavier, 16 to Loyola, 7½ to Marquette, 6 to Saint Louis, and 2½ to Creighton.

FOREIGN LANGUAGES: The Catholic Association of Foreign Language Teachers was founded at the University of Detroit on Saturday, May 15, 1954. Its purposes are to supply unity and cooperation among Catholic teachers of foreign languages; and also to help in the articulation of the subject fields among the three levels of Catholic institutions. Teachers interested are asked to write to Mr. John C. Prevost, secretary, University of Detroit, McNichols Road at Livernois, Detroit, 21, Michigan.

FACULTY AWARDS, HONORS, SCHOLARSHIPS: Dr. Frank Sullivan of Loyola University of Los Angeles was awarded a Ford Foundation Fellowship whereby he edited St. Thomas More's Debellacion of Salem and Bizance.

Father James J. McQuaid of John Carroll University became the first Jesuit to appear with a regularly scheduled television show on a national hookup, and the first to appear in cooperation with the National Council of Catholic Men. He gave a series of nine lectures entitled, "What Catholics Believe" over the Columbia Broadcasting System, and the program was carried by two hundred stations across the nation.

Father Paul C. Reinert, president of Saint Louis University, was named to the Executive Committee of the Association for Higher Education for a three-year term.

Father Charles Casassa, president of Loyola University of Los Angeles, was elected vice-president of the newly formed Independent Colleges of Southern California, Inc., a fund raising group, established to seek financial support from industry.

MID-TERM ENROLLMENT: Since mid-term enrollment is seldom reported, here is a spot check: Saint Louis University, 9,625, a 9 percent increase over last spring; John Carroll, grand total of 2,366, largest mid-term registration in its history; Xavier University had 1,068 undergraduate students.

LOCAL ALL-JESUIT ALUMNI: First annual banquet of the Greater Cleveland Chapter of the United Jesuit College Alumni Association held in May surpassed expectations in gathering 282 alumni in the local area, invited from 27 Jesuit colleges and the former Campion College and St. John's College, Toledo. Congressman Charles J. Kersten addressed the group.

STUDENT HONORS: Bernard J. Rice, Jr., in Saint Louis University's Institute of Technology, is one of seven students selected from 12 engineering schools of the area for a \$500. award from the General Electric Company.

For the third consecutive year, graduates of the Law School of the Ateneo de Manila made a perfect record in passing the Bar examination.

TV TOWER: Saint Louis University's 450-foot F.M. radio tower came down in a first step toward transferring it to a new site where it will serve Station KEPC, the education television station in Saint Louis. The tower is Saint Louis University's contribution to educational television. Washington University is providing ground for studio facilities.

LIBRARY: A number of rare volumes have been added to Gonzaga University Library. Among them are a set of *Actuarium Chartularii Universtitatis Parisiensis*, and also 400 bound volumes of parliamentary papers from England; and bound volumes of periodicals, some going back a hundred years.

CLASSICAL GREEK: The Classical Academy of Boston College presented an academic specimen in Masterpieces of Attic Oratory. Three expositors were responsible for the translation, interpretation, and analysis of all the orations of six Greek orators. They were interrogated by three leading classicists of Harvard and Brown Universities.

STUDENT AID: Fordham University' new general catalogue for 1953-1954, among other significant items, noted the fact that no fewer than 2,336 students received some form of financial assistance at Fordham this term by way of funded scholarships, partial scholarships, or other aid.

Ten scholarships, valued at \$9,600., were awarded to seniors of high schools by the University of Scranton. Awards were made on a basis of record, principal's recommendation, and aptitude tests, plus a one-hour linguistic and quantitative test.

Sixty new scholarships, valued at some \$35,000., were awarded high school graduates and university students by Loyola University of Los Angeles. The scholarships, based on academic achievement, will be effective for the 1954-1955 school year.

PACKING HOUSE PADRE: Father Theodore Purcell's, *The Worker Speaks His Mind*, an inquiry into labor-unions and labor-industry relations, received more than usual space in the outstanding book

review sections throughout the country. Father Purcell is a member of the Psychology Department at Loyola University, Chicago.

HIGHEST SCORE on the Graduate Record examination in history was achieved by Kevin Buckley, graduate of Loyola Academy and student at Loyola University (Chicago).

T.V. FORUM at Georgetown University received the second highest popularity rating among five discussion-type programs.

TWELVE INTERPRETERS for the 18th International Red Cross Conference will be supplied by the Georgetown Institute of Languages and Linguistics. The request was made by the Canadian Government. The Institute will also train and examine interpreters for SHAPE.

TELEVISION: Loyola University (Chicago) has been given fifteen minutes weekly before the camera.

A NEW NATIONAL RECORD was set when the students of Spring Hill College contributed well over 200 pints of blood to the Red Cross for a student participation of almost 40%.

LECTURE BUREAU: After one year of operation, the Loyola (Chicago) University Lecture Bureau has furnished more than 150 faculty members as speakers at social, civic, business and religious meetings.

TWO CONFERENCES for principals and counselors of Catholic and public high schools of Los Angeles were held at Loyola University to familiarize these officials with its educational program.

TELEVISION STATION: St. Louis University, together with ten prominent business men, has organized a new corporation under the name, "St. Louis Telecast, Inc.," for the purpose of operating a commercial television station in St. Louis. Construction permits have been filed with the FCC, necessary equipment has been ordered from the Radio Corporation of America. The university already has the required tower. At least twenty-four percent of its telecast time will be devoted to educational and public service programming.

MISCELLANEOUS

NOTEWORTHY BOOK: Your attention is called to Trossarelli, F., S.J., *Collegia Externorum Sociatis Jesu*, Romae: Apud Secretariatum Collegiorum Pro Assistentia Italiae, 1954, p. 158, \$1.00. This volume col-

lects together under appropriate headings, from the *Constitution*, Decrees of General Congregations, *Epitome*, and other sources, such as the *Acta Romana*, sections relating to Jesuit education of non-clerical students. Typical divisions are: The Purpose of the Colleges, The Ministry of Instructing Youth, Conditions Necessary for the Erection of Colleges, Necessity of Statutes, Religious and Moral Formation of Students, Vocations from Our Colleges, Sodality, Daily Mass, Religious Instruction, Norms on the Art of Teaching, Social Education, External Discipline, Admission, Co-education, Library, and the like. The work is very well indexed having, first of all, a table of contents; secondly, an alphabetical index; and thirdly, a list of the sources referred to. Copies are available from Father Trossarelli at La Civiltà Cattolica, Via di Porta Pinciana, 1, Rome, Italy.

VOICE: In the nationally sponsored Voice of Democracy Contest of the Philippines, two of the eight finalists were from Jesuit high schools. The first place winner was a student of the Ateneo de Manila, and his prize was a trip to the United States. The second place winner was a student from the Ateneo de San Pablo; his prize was a trip to the Southern Philippine Islands.

"LIGHT UP THE LAND": Father Daniel A. Lord's film version of the pageant of the same name was premiered last June. The film will be distributed on a national basis for showing to high school seniors and other groups. It is said to be the biggest colored-film project ever attempted in Detroit.

QUADRI-CENTENNIAL: The Pontifical Gregorian University, founded in 1553, celebrated its four hundredth anniversary. On the occasion of the celebration, the Gregorian numbered 98 professors from 20 different nations; its 2,400 students represented 58 nations, 86 different religious bodies, and 43 colleges or seminaries.

GREEK DRAMA: Second Year Juniors at St. Francis Xavier Novitiate, Sheridan, Oregon, recently presented Sophocles' *Antigone*. It was given in its entirety in Greek except for the choral odes which were sung or changed in English verse. About 15 or 20 teachers of Classics and Drama of nearby colleges and universities attended the performance which received favorable coverage by the most influential newspaper in the State.

WITNESSES: "Jehovah's Witnesses Exposed" by Father Hingston of Canada, is a forceful, envelope-size pamphlet of 52 pages, presenting in a

fair and objective manner the history and beliefs of the Witnesses. Over 600,000 copies in four printings have already been distributed. Special prices are offered Jesuit schools and colleges by writing direct to the author, Rev. William H. Hingston, S.J., Jesuit Seminary, 403 Wellington Street, Toronto, 2, Canada.

BOOK AWARD: At the Sixteenth Annual Textbook Exhibition presented by the Textbook Clinic of the American Institute of Graphic Arts, 1954, Father Aspenleiter's *Western Civilization*, published by Loyola University Press, was chosen as one of eight high school books cited for exceptional design and artistic quality. In all classes, forty-five books were cited for the award.

PROVINCE MOVIE: The New England Province had its first showing last May of "The Jesuit Story," a movie depicting the training and activity of New England Jesuits, and received very favorable comments.

OLD TESTAMENT: Your attention is called to Father Frederick L. Moriarity's *Foreword to the Old Testament Books*, Weston College Press, Weston, 93, Mass. It was intended especially as a useful text of introduction for college theology students as well as for scripture study clubs. A brief introduction is given to each book of the Old Testament. The book has a glossary, a guide to pronunciation, and three maps of the biblical world. Price, \$1.00 with a 20 percent discount on orders of ten or more.

JESUIT UNIVERSITY: Ganss, George E., S.J. *Saint Ignatius' Idea of a Jesuit University*, Milwaukee: Marquette University Press, November 1, 1954, \$5.50. The author, aware of the fact that the *Ratio Studiorum* appeared some 40 years after the death of St. Ignatius, and that Part Four of the *Constitutions* is the chief educational effort of the Saint, a document heretofore almost neglected, bases his scholarly study chiefly on that source. Whereas previous studies have been devoted to Jesuit secondary education, this one emphasizes the Saint's ideas relating to higher education.

The contents of the work are divided into the following major sections: Book I The Study of St. Ignatius' Idea embracing Part I The Universities as St. Ignatius Envisaged Them, Part II The Relation of Ignatius' Universities to the Social and Cultural Life of their Times, and Part III The Spirit of Ignatius as a Catholic Educator.

Book II contains a translation of the principal document, Part Four of the *Constitutions* of the Society of Jesus.

Program of Annual Meeting Jesuit Educational Association

LOYOLA UNIVERSITY, CHICAGO, ILL.

APRIL 17, 18, 1954

Registration: School of Law Building, First Floor, 41 East Pearson Street



SHORT GENERAL MEETING OF ALL DELEGATES

HOLY SATURDAY, APRIL 17, 10:00 A.M.

School of Law, Assembly Room

Presiding: REV. JAMES T. HUSSEY, S.J.

Welcome REV. JAMES T. HUSSEY, S.J.

Announcements REV. EDWARD B. ROONEY, S.J.



MEETING OF SECONDARY SCHOOL DELEGATES

HOLY SATURDAY, APRIL 17, 10:30 A.M.-12:30 P.M.

Law Library, Third Floor

Presiding: REV. ARA F. WALKER, S.J.

General Topic: Guidance

A Comprehensive Guidance Program

Actually in Operation REV. ROBERT A. TYNAN, S.J.

The Place of Testing in a Guidance

Program REV. G. GORDON HENDERSON, S.J.

HOLY SATURDAY, APRIL 17, 2:00-4:30 P.M.

Presiding: REV. WILLIAM J. SCHMIDT, S.J.

Fostering Vocations to the Religious Life . REV. THOMAS A. BURKE, S.J.

Providing Vocational Information . . . REV. ROBERT C. BROOME, S.J.

Report of JEA Commission on

Secondary Schools REV. ROMAN A. BERNERT, S.J.

MEETING OF GRADUATE SCHOOL DELEGATES

HOLY SATURDAY, APRIL 17, 2:00-4:30 P.M.

Lewis Towers, Room 406

Presiding: REV. GERARD F. YATES, S.J.



MEETING OF SCHOOLS AND DEPARTMENTS OF
BUSINESS ADMINISTRATION DELEGATES

HOLY SATURDAY, APRIL 17, 2:00-4:30 P.M.

Lewis Towers, Room 207

Presiding: REV. JOSEPH A. BUTT, S.J.

Recent Development in the American Association
of Collegiate Schools of Business . . . REV. THOMAS F. DIVINE, S.J.
Latest Trends in Economic Thought . . . REV. JOHN L. CORRIGAN, S.J.
Lo! The Poor Regent . . . REV. JOSEPH A. BUTT, S.J.



MEETING OF COLLEGE AND UNIVERSITY DELEGATES

HOLY SATURDAY, APRIL 17, 10:30 A.M.-12:30 P.M.

Lewis Towers, Room 606

Presiding: REV. CELESTIN J. STEINER, S.J.

General Topic: Experience of Jesuit Institutions with Evaluation
Procedures

The Experience of a Jesuit University
in Planning Evaluation . . . REV. EDWARD J. DRUMMOND, S.J.

The Experience of a Jesuit University Self-Evaluation
Over a Period of One and
One-Half Years . . . REV. THOMAS C. DONOHUE, S.J.

The Experience of a Jesuit University with
Evaluation by an Outside Agency . . . REV. EDWARD B. BUNN, S.J.

The Experience of a Jesuit University with Evaluation by a
Regional Accrediting Association . . . REV. LAURENCE J. MCGINLEY, S.J.

HOLY SATURDAY, APRIL 17, 2:00-4:30 P.M.

Presiding: REV. FREDERICK E. WELFLE, S.J.

General Topic: The Increasing Birthrate and the Optimum Size of Jesuit Institutions

The Facts with Special Reference to Those States from
which Jesuit Institutions Draw . . . REV. DARRELL F. X. FINNEGAN, S.J.
Pro Expansion REV. CLEMENT H. REGIMBAL, S.J.
Pro Limitation REV. LAURENCE C. LANGGUTH, S.J.
Report of the JEA Commission on
Liberal Arts Colleges REV. PAUL L. O'CONNOR, S.J.



MEETING OF JUNIORATE DEANS

HOLY SATURDAY, APRIL, 17, 10:30 A.M.-12:30 P.M. and 2:00-4:30 P.M.

Lewis Towers, Room 409

Presiding: REV. JOHN A. McGRAIL, S.J.



LUNCHEON FOR ALL DELEGATES

HOLY SATURDAY, APRIL 17, 12:45 P.M.

Lewis Towers, 13th Floor



GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 18, 4:30 P.M.

Rambler Room, Loyola Union, Lake Shore Campus

Presiding: REV. JAMES T. HUSSEY, S.J.

Greetings VERY REV. JOSEPH M. EGAN, S.J.
Provincial, Chicago Province
Report of Executive Director REV. EDWARD B. ROONEY, S.J.
Research Work in Jesuit Institutions and Report on Project of
Publication of Jesuit Works REV. AUSTIN G. SCHMIDT, S.J.

DINNER MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 18, 6:00 P.M.

Victory Room, Loyola Union, Lake Shore Campus

Presiding: REV. EDWARD B. ROONEY, S.J.

Invocation REV. ROBERT J. WILLMES, S.J.
 International Exchange
 of Students RT. REV. MSGR. FREDERICK G. HOCHWALT



LOCAL COMMITTEE ON ARRANGEMENTS

REV. JAMES T. HUSSEY, S.J., *Chairman*

REV. LAURENCE M. BARRY, S.J.	REV. WILLIAM A. FINNEGAN, S.J.
REV. MICHAEL I. ENGLISH, S.J.	REV. RAYMOND T. GRANT, S.J.
REV. JAMES E. FARRELL, S.J.	REV. JULIAN L. MALINE, S.J.

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dates, are as follows: Father James L. Burke, general prefect of studies for the Province of New England (1959); Father Charles S. Casassa, rector of Loyola University of Los Angeles (1955); Father Eugene S. Gallagher, assistant prefect of studies for the Province of Missouri (1955); Father Julian L. Maline, general prefect of studies for the Province of Chicago (1957); Father Edwin A. Quain, vice-president of Fordham University (1957); Father Austin G. Schmidt, director of Loyola University Press; Father Andrew C. Smith, rector of Spring Hill College (1959); and Father John B. Amberg, assistant director of Loyola University Press, serving as secretary.

A Report on *Jesuit Studies*
 A Plan for Encouraging Research
 JOHN B. AMBERG, S.J.

JESUIT STUDIES

A little over a year ago, under the chairmanship of Father Austin G. Schmidt, a group of Jesuits held the first *Jesuit Studies* meeting at Loyola University Press (February 7, 1953). At that meeting, formal plans were drawn up for the *Jesuit Studies* program. Shortly thereafter, announcements describing the project were sent to all Jesuits in the American Assistancy. The purpose of *Jesuit Studies*, as explained at some length in the formal announcement, is "to give needed encouragement and assistance to Jesuit authors and to increase the prestige of the Society in the scholarly world."

During the National Catholic Educational Association convention in Chicago last Easter, the *Jesuit Studies* committee met a second time to discuss what had been accomplished during the first year of this new publishing venture. Loyola University Press reported that sixteen Jesuit manuscripts had been submitted for possible publication under the *Jesuit Studies* imprint. Each of these manuscripts was read by at least two eminent scholars, specialists in the field covered by the manuscript. After careful study, the readers filled out the probing rating scale prepared for *Jesuit Studies*. With a summary of readers' reports before them, the committee voted to accept the five following manuscripts. Only these five, out of sixteen, clearly fulfilled the somewhat restricted requirements of this series:

The Churches and the Schools: American Protestantism and Popular Elementary Education by Francis X. Curran, S.J.

Deception in Elizabethan Comedy by John Vincent Curry, S.J.

Master Alcuin, Liturgist by Gerald Ellard, S.J.

The Political and Social Ideas of Theodore Dwight Woolsey by George King, S.J.

The New Deal Makes A Public Housing Law: A Case Study of the Wagner Housing Bill of 1937 by Timothy L. McDonnell, S.J.

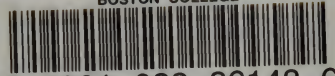
All members of the committee who were present at the NCEA Easter meeting received advance copies of *The Churches and the Schools*. This first title will not be released to the public, however, until October 15, when it is hoped that Father John Curry's *Deception in Elizabethan Comedy* will also be ready.

The members of the *Jesuit Studies* committee, with their retiring

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